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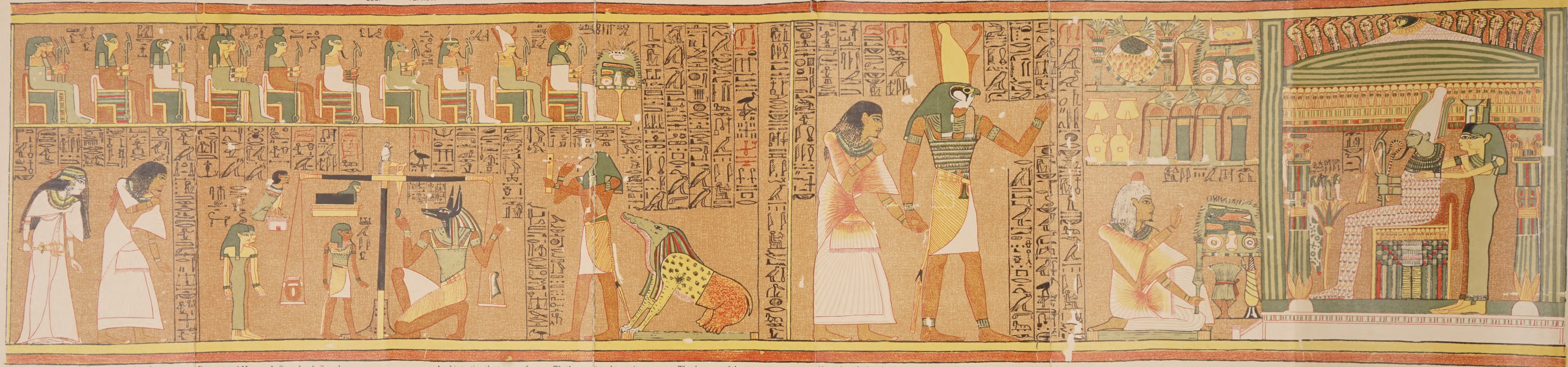
THE COMPANY OF THE GODS:

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheets 3 and 4)].


SA.
HU.
HATHOR.
HORUS.
ISIS & NEPHTHYS.
NUT.
SEB.
TEFNUT.
SHU.
TEMU.
R̄A-HARMACHIS.

ANI and his wife THUTHU entering the Hall of Judgment.

Renenet and Meskhenet, the goddesses of birth.

Ani's soul.

Ani's embryo. Ani's Luck or Destiny.

Anubis testing the tongue of the Balance.

Thoth recording the result of the weighing.

The devourer of the unjustified.

Horus introducing Ani into the presence of Osiris.

Ani, justified, kneeling before Osiris.

Osiris throned within a shrine. Behind him are Isis and Nephthys, and before him, upon a lotus, stand the "Children of Horus,' Book of the dead

THE BOOK OF THE DEAD

THE CHAPTERS OF COMING FORTH BY DAY

AN ENGLISH TRANSLATION
WITH INTRODUCTION, NOTES, ETC.

BY

E. A. WALLIS BUDGE
LITT. D., D. LIT., F. S. A.
KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM

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TO

SIR EDWARD MAUNDE THOMPSON

K. C. B., D. C. L., LL. D.

PRINCIPAL LIBRARIAN OF THE BRITISH MUSEUM

DEAR SIR EDWARD,

With great pleasure I avail myself of the opportunity of inscribing your name at the head of this work on the Theban Recension of the Book of the Dead, for you have taken no ordinary interest in its inception, and progress, and completion. I do it the more gladly because I know that everything which concerns the religious beliefs of the ancient Egyptians and the wonderful doctrine of the resurrection of the spiritual body and of its everlasting existence, which they evolved thousands of years before our era, has the greatest attraction for you. It is now many years ago since your friendship with our common friend the late Prof. W. Wright began, and your helpful sympathy with his various Oriental works was never wanting; the like friendship and the like sympathy you have extended to myself his pupil. For both I thank you, and I subscribe myself,

Gratefully yours,

E. A. WALLIS BUDGE.

LONDON, July 27th, 1897.

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PREFACE.

The present volume forms part of a work on the Theban Recension of the Book of the Dead, which I have prepared for Messrs. Kegan Paul and Co. with a view of supplying an edition of the Egyptian text in hieroglyphic, a full Vocabulary to the same with copious references, and a complete translation, with introductory chapters upon the history, object and contents of the Book of the Dead, in a handy form and at a moderate price. It is the most complete edition of the Theban Recension hitherto published, but future discoveries in Egypt may at any moment result in the recovery of papyri containing Chapters at present unknown to us.

The texts of the Heliopolitan Recension of the Book of the Dead of the fifth and sixth dynasties, which are inscribed upon the Pyramids of Unȧs, Tetȧ, Pepi I., Mer-en-Rā, and Pepi II, and which may be regarded as the most ancient form of the work now known to us, have been published, together with French translations of them, by M. Maspero in the various volumes of *Recueil de Travaux*, and separately under the title of *Les Inscriptions des Pyramides de Saqqarah*, Paris, 1894. The texts of the Recension in use during the eleventh and twelfth dynasties, which are found inscribed upon the coffins of the period, have been published by Lepsius and Maspero, and an excellent idea of their contents may be gained from Birch's translation of the text on the coffin of Āmamu, published with a complete facsimile by the Trustees of the British Museum under the title *Egyptian Texts of the earliest period from the coffin of Āmamu*, London, 1886. The texts of the Theban Recension, which was in use from the eighteenth to the twenty-second dynasty, *i. e.*, from about B. C. 1600 to B. C. 900, and which is found inscribed on several papyri, both plain and illuminated, have been published by Birch, Mariette, Leemans, Devéria and others, and an eclectic edition of the Recension in use from the eighteenth to the twentieth dynasty was published with variants and *Einleitung* by M. Naville in 1886. Translations of single papyri belonging to this period have been published by Devéria and Pierret, Guieyesse, Lefébure, Massey, Pleyte, and others, and certain Chapters of this Recension have been translated and discussed by various Egyptologists. Texts, both hieratic and hieroglyphic, which were copied and illustrated for the priests and priestesses of Ȧmen during the twenty-first and twenty-second dynasties, have been published by Birch, Leemans, Lepsius, Mariette, and Maspero, and a fine example of the hieratic MS. of the period following, entitled *Rituel Funéraire*, was published by E. de Rougé in 1861. Of the texts which represent the Saïte Recension of the Book of the Dead, several MSS. have been printed and described. The most important of these, however, is the famous papyrus preserved at Turin, of which Lepsius published a good copy as far back as 1842 entitled *Das Todtenbuch der Aegypter*. The Book of the Dead which was in use throughout the Graeco-Roman and Roman periods is well illustrated by the hieratic texts published and translated by Birch in the *Proceedings of the Society of Biblical Archaeology*, vol. VII, p. 49 ff., and by Lieblein in his *Le Livre Égyptien Que mon nom fleurisse*, Leipzig, 1895.

The first to publish a complete translation of any Recension of the Book of the Dead was Birch, who in 1867 gave an English version of the Turin papyrus in the fifth volume of Bunsen, *Egypt's Place in Universal History*, pp. 123–333. Notwithstanding the fact that the Recension here translated is the Saïte or latest of all, and that the text of the Turin MS. is faulty in many places, Birch's rendering gave a new impulse to the study of the Egyptian religion, and it has formed the groundwork of the translations made by Egyptologists subsequently. The thing to wonder at is not the mistakes which he made, but that he was able, at that early date, to translate so much correctly. In 1882 Pierret published a French translation of the Turin Papyrus entitled *Le Livre des Morts des anciens Égyptiens*, and in 1894 Davis published an English version of Pierret's French translation at New York. Up to the present, however, no complete translation of the Theban Recension has appeared. Translations of single papyri, *e.g.*, the Papyrus of Nebseni, the Papyrus of Ani, the Papyrus of Sutimes, the Papyrus of Neb-qed, etc., have been made by Devéria and Pierret, Guieyesse, Massey, myself, and others; and a translation of the texts published by Naville in his *Todtenbuch*, and by others, was begun by Renouf in the *Proceedings of the Society of Biblical Archaeology*, Vol. XIV.

Since the appearance of Naville's great work in 1886 several extremely important papyri have been discovered, and it is now possible to add to the texts of the Theban Recension which he published a considerable number of Chapters, etc. From the Papyrus of Ani we obtain Introductions to Chapters XVIII and

CXXV, a hymn to Rā, a hymn to Osiris, texts referring to the Judgment Scene, all of which are new; besides these we gain from it a complete, though short, version of Chapter CLXXV, and the Vignettes are coloured with a care and beauty hitherto unknown in papyri of this class. Of greater interest textually, however, is the Papyrus of Nu, which the Trustees of the British Museum acquired in 1890. It is, I believe, the oldest of illuminated papyri known, and it certainly was written in the first half of the period of the rule of the kings of the eighteenth dynasty; it is nearly, if not quite, as old as the famous papyrus of Nebseni. Unlike many of the papyri of that date it was written throughout by one man, probably Nu himself. As in all papyri lines are omitted here and there, and one short Chapter is repeated; in it, however, are about twenty Chapters of the Theban Recension which have not hitherto been found, and several which have, up to the present, been only known to exist in single manuscripts.

From the above facts it is clear that an edition of the texts of the Theban Recension which should contain all such new Chapters, etc., was needed. When a few years ago Sir E. Maunde Thompson suggested to me to make a translation of the Book of the Dead for popular use I decided to do so, and to publish at the same time an edition of the Egyptian texts; for in these days the reader insists, and rightly, upon the reproduction of the original documents as far as possible, so that he may be able to control the renderings set forth by the translator. Since no papyrus contains all the Chapters of the Theban Recension, and no two papyri agree either in respect of contents or arrangement of the Chapters, and the critical value of every text in a papyrus is not always the same, it follows that a complete edition of all the known Chapters of the Theban Recension is impossible unless recourse be had to several papyri. I have therefore made use of several, and as a result translations of about 160 Chapters, not including different versions, hymns and rubrics, are given in the present volume; I have also added translations of 16 Chapters of the Saïte Recension, both because they form good specimens of the religious compositions of the later period and illustrate some curious beliefs, and because, having adopted the numbering of the Chapters employed by Lepsius, they were needed to make the numbering of the Chapters in this edition consecutive.

My translation has been made as literal as possible, my aim being to let the reader judge for himself the contents of the Theban Book of the Dead. As it is intended for popular use I have not encumbered the pages with voluminous notes, nor have I attempted to explain the allusions and obscurities which no man, at present, understands. For references to the works of other writers the reader is referred to the Bibliography at the end of my *Papyrus of Ani in the British Museum*, London, 1895, and to the notes in the Introduction to that work. The source of each Chapter is set forth clearly above it, together with a description of the Vignette to it as it is found in the best papyri of the eighteenth and nineteenth dynasties. Since the Vignettes formed originally no part of the Book of the Dead, no attempt has been made to reproduce them here; a collection of all the Vignettes found in the Theban papyri, especially those which are found in the Books of the Dead made for the priests of Ȧmen after B. C. 1000, would be of great value, but, unless they were reproduced in their actual colours, much of their interest would be lost. The whole Judgment Scene, and the Elysian Fields, and a portion of the Vignette to the first Chapter have, however, been beautifully reproduced in full colours by Mr. W. Griggs from the Papyrus of Ani, and these form excellent examples of the artistic work executed upon papyri in the eighteenth dynasty; those who require other examples are referred to the second edition of the coloured facsimile of the *Papyrus of*

Ani published by the Trustees of the British Museum in 1894.

In the Introduction a sketch of the history of the growth and development of the Book of the Dead has been given, and to illustrate the palaeography of the different Recensions, from about B. C. 3500 to about A. D. 200, eighteen plates have been appended. The remaining brief accounts of some of the religious views of the Egyptians are necessary for the understanding of the aim and object of the Book of the Dead ; they would have been fuller had space permitted, and I reserve a more detailed description of them for a future work on the Egyptian Religion. With the view of shewing how, in the Ptolemaïc period and later times, the Egyptians hoped to obtain for their dead all the benefits which were believed to be secured for them by the use of the numerous Chapters of earlier periods, by means of a work which, though extremely short, preserved all the essential beliefs of the olden time, a translation has been added of the "Book of Breathings" from the text of the Papyrus of Ḳerāsher (Brit. Mus. No. 9995). By means of this and the extracts from the Pyramid Texts given in my chapter on the Elysian Fields a comparison of the beliefs of the Egyptians in the earliest and latest times can be made.

In a small volume accompanying the text of the Theban Recension will be found a Vocabulary, containing over 35,000 references, which has been bound up separately in deference to the wishes of many. In the case of uncommon words every example of its use which occurs in the book is noted; for commoner words copious references are given in order that the reader may the more easily compare their meanings in several passages.

Finally it is my duty to express my grateful thanks to the Trustees of the British Museum for permission to print certain Chapters of the Papyrus of Nebseni and of the Papyrus of Ani from the publications issued by them. My thanks are also due to Mr. Holzhausen of Vienna for the care which he has bestowed upon the printing of the three parts of this work, and to Mr. Griggs for the coloured reproductions from the Papyrus of Ani which he has executed with his usual skill.

E. A. WALLIS BUDGE.

LONDON, August 19th, 1897.

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INTRODUCTION.

THE HISTORY OF THE BOOK OF THE DEAD.

Long ago, in the earliest period of Egyptian civilization, the dwellers on the Nile were in the habit of preserving the dead bodies of their relatives and friends by means of salt, soda, resin, bitumen, and other substances of like nature, and, although the art of mummifying and swathing the body in linen bandages did not attain to its highest pitch of perfection until several hundreds of years later, the simple means which were employed in the earliest days were effectual in keeping bones, sinews, and skin in existence upon earth. The Egyptians embalmed their dead either because they wished to keep their material bodies with them upon earth, or because they believed that the future welfare of the departed depended in some way upon the preservation of the bodies which they had left behind them upon earth. Whatever the motive, it is quite certain that it must have been a very powerful one, for the custom of embalming the dead lasted in Egypt without a break for at least five thousand years. It survived all the influence which the Greeks and Romans brought to bear upon the habits and customs of the Egyptians, and only disappeared from the country about two hundred years before its conquest by Muḥammad's general ʿAmr ibn al-ʿÂṣi, A. D. 658. The writings of ancient Egypt shew that it was not only the custom, but also the duty of a man to prepare during his life-time a suitable tomb in which his body might rest after death, and it is to the desire of preserving the body on the part of the Egyptians, which found practical expression in the hewing of tombs and the making of elaborate funeral furniture, that we owe the greater part of our knowledge of their religious beliefs. As time went on the embalming of the dead was performed in a more elaborate manner, and at the same time the last resting place of the mummified body was chosen more carefully and wrought with greater attention. At a very early period the wealthy discarded the use of holes in rocks and caves as tombs, for in these the bodies were accessible to the attacks of enemies, and wild animals, and serpents; and the same objection was, naturally, made to shallow hollows made in the limestone and covered over with slabs of the same material, and also to the vaulted, crude brick graves which were commonly in use in the early dynasties. The place of these was taken by pyramids built of stone, and by many-chambered tombs hewn in the living rock. Experience, however, soon shewed the Egyptian that the most carefully constructed tomb was incapable of prevent-ing damp-rot or dry-rot and decay, and that some other power besides his own must be invoked to prevent the destruction of the body, which, though needing longer time to accomplish, was as effectually performed by these means as by the tooth of the wild animal or serpent, or by the hand of the enemy. At this stage the aid of the professional religious man or priest was called in, and the task of finding means to prevent rot and decay was entrusted to him. There is little doubt that when the body was laid to rest in the tomb, the priest pronounced certain words or formulae or prayers over it, and it is probable that the recital of these words was accompanied by the performance of certain ceremonies. Whatever these formulae were they formed the foundation of the Book of the Dead of later Egyptian times. It is idle to attempt to consider what such words were, but we are within our right if we assume that they were addressed to the god or gods of the community on behalf of the dead, and that they contained petitions for the welfare of the departed in the world beyond the grave. Such petitions would refer more to material than to spiritual happiness. Indeed it is more than doubtful if the Egyptian, at that time, had developed any spiritual conceptions, in our sense of the word; for, although his ideas were very definite as to the reality of a future existence, I think that he had formulated few details about it, and that he had no idea as to where or how it was to be enjoyed.

Certain portions of texts which have been incorporated into religious works of a later period shew that the life which the Egyptian hoped to live after death was one similar to that which he led upon earth, and it is clear that he thought the preservation of his natural or material body to be, in some way, absolutely necessary for the attainment of this life. He hoped to have power to exercise all the natural functions of his body, and to be able to journey about at pleasure ; unless the body and all its members were preserved, such a life was impossible for him. The earliest monuments in Egypt of the historic period are tombs, and the universal testimony of these is to the effect that the Egyptian endeavoured to attain to this life by the embalmment of the body, and by the power which the texts inscribed upon his tomb, coffin, etc., could give him. And this was always so, for the earliest tombs prove that they were hewn out or built according to a recognized system which had become sanctified by antiquity, and that they were intended to keep intact bodies which had been treated with balms and balsams, unguents and drugs, and other similar preservative compounds ; and the texts written upon them take the fact of the existence of a future life for granted, and assume that its duration will be infinite. The oldest tombs of this kind to which we can assign a date belong to the period of the second dynasty, about B. C. 4200, but there are some in existence which are remarkable for the extremely archaic grouping of the inscriptions upon the walls and which may well belong to a very much earlier time. In this connexion the evidence supplied by the curious tombs which MM. Amélineau and J. de Morgan have recently excavated at El-ʿAmrah, a place situated about five miles from Abydos on the west bank of the Nile, is of peculiar interest. Here were found a number of oval graves, sunk in the stony soil to a depth varying from five to six feet, wherein were the skeletons of human bodies lying upon their sides; their hands were crossed before their faces, and their knees were bent and were on a level with their chests. With them were buried flints, small bronze implements, pottery ornamented and plain, stone vases, shell ornaments, etc., and, though experts are divided in their opinion as the exact antiquity of these objects, there seems little doubt that the oldest of them belong to the period of the dawn of Egyptian civilization, and that is sufficient for our purpose at present. A number of the skeletons from the tombs of El-ʿAmrah were submitted for examination to Dr. Fouquet of Cairo, who has found reason for declaring that they shew traces of the bodies to which they belonged having been treated with compounds or substances used in embalming the dead. This fact shews that the friends and relatives of the departed who caused their bodies to be so treated must have considered that it would be of some benefit to them in their life in the world beyond the grave, and in so doing they were, probably, only conforming to a custom which was already old and well established in their day. It must not be forgotten that the skeletons in the cemetery of El-ʿAmrah were found lying on their sides, and this fact strongly supports the view that the tombs are not tombs of Egyptians but of their immediate predecessors or of contemporaries of the early dynasties. In no Egyptian tomb hitherto opened has the mummy been deposited on its side; moreover, the Egyptian mummy is always found lying upon its back, its arms are always laid on the body, and the hands rest on the tops of the thighs. Though the burials at El-ʿAmrah tell us nothing about the ceremonies, religious or otherwise, which were performed over the departed when they were committed to the earth, they prove almost beyond a doubt that peoples other than the Egyptians partially embalmed their dead at that remote period, and this being so it is probable that the religious ideas and the belief in a future life which the Egyptians possessed were shared by the nations round about them, with whom they were perhaps connected by ties of blood.

Passing from prehistoric times of which we know little, and that little imperfectly, we come to the tombs of the first four dynasties, which shew that a great development in the religious ideas and funeral ceremonies has taken place since the first of the graves at El-ʿAmrah was dug. We see that certain symbolic ceremonies were regularly performed, that a number of priestly officials, with clearly defined duties in connexion with funerals, had come into being, that a large number of festivals were celebrated at or near the tomb throughout the year, that the offering of meat and drink, of unguents and garments, and of green herbs and flowers at stated times had grown into a system, that a number of gods were duly honoured and worshipped, that the priests of the gods belonged to and probably formed the ruling class of the districts in which they lived, that certain gods had already obtained the position of national deities who were known and honoured throughout the country, and that certain cities, such as Abydos, Ȧnnu (On), and Memphis, had become centres of teaching of the views and dogmas which their respective priests had adopted and modified, or had themselves evolved. It is quite certain that certain priestly officials lived and died, for the texts on their tombs bear witness to this fact; if the official lived, then the office to which he was appointed existed; and if religious books, the reading of which during the funeral was necessary for the welfare of the departed, had not existed, men would not have been appointed to read them. At this time we find that certain priests called "priests of the *ka*" were duly appointed, and that they performed their ministrations in "chapels of the *ka*" which were attached to the tombs of kings and wealthy men; this shews beyond a doubt that the doctrine of the existence of a "double" of a man had been evolved, and the making of offerings to it at stated intervals at the tomb proves that it was believed to dwell therein, and that material meat and drink were necessary for its well-being. This is important also as indicating that the offerings were not consumed by the deceased himself, however needful the ceremony of offering them might be for his general welfare. Similarly, the sufferings, death, and resurrection of Osiris were well known in the period of the early dynasties, and it is probable that he became the type of the resurrection of man in Egypt, long before the religious texts which assume it and which call him the god and king and judge of the dead passed from oral tradition to inscribed papyrus. A study of the religious texts of all periods proves that the great fundamental religious ideas of the Egyptians remained unchanged from the earliest to the latest historical times, and it seems that they must have been received by the early Egyptian priests in much the same form as that in which they handed them on. The doctrine of immortality and everlasting life and the belief in the resurrection of a spiritual body are the brightest and most prominent features of the Egyptian religion ; they survived all the theological theories and speculations of the various schools of religious thought in Egypt, and to them generations of men clung with a firmness and tenacity marvellous to consider. And side by side with these beliefs there flourished the religious texts to which the name Book

OF THE DEAD has been given, and they appealed mightily to all, from highest to lowest, for they were believed to give man power in the world beyond the grave, and to enable him to attain to the abode of the blessed and to gain everlasting life.

No amount of research and no discovery have, as yet, yielded any information about the home, and origin, and early history of the Book of the Dead. It seems pretty clear that, as said above, the first form of all of the Book of the Dead consisted of the words or petitions addressed to the "god of the city", or to a collection of supernatural powers, on behalf of the deceased by relatives and friends, and that such petitions referred to material rather than to spiritual things. That they would increase in number and in length as time went on is only what is to be expected, and the nature of their contents also would vary according to the rank and position of the deceased. At first they were recited only and not written down, and it is probable that they existed in this form for a very long period; at length they were done into writing, but this, I believe, only took place when the professional religious men or priests began to be doubtful about the meaning of some of them, and uncertain about the way in which they should be written. The priests wrote them down to preserve them, and thus endeavoured to keep without further corruption texts which already in their day had become exceedingly old and difficult of understanding. The writing materials which they employed for this purpose are unknown. It is hardly possible that they inscribed their texts upon stone, for had they done so remains of such inscriptions would certainly have been found ere this. In Egypt, at all events, the commonest writing material was the papyrus, and, the hieroglyphic for "book" or "writing" being in the earliest times a roll of papyrus tied round the middle with a string of the same material, it is probable that religious texts were first written upon papyrus rolls. The syllabary, or alphabet, or both, employed by these early scribes would probably be hieroglyphic or pictorial, but no specimen of it has come down to us; it is not likely that the signs used for writing the texts would be wholly alphabetic or wholly syllabic, for in the earliest inscriptions known to us both kinds are used. Where and by whom the texts of the Book of the Dead were composed is also unknown. There is no good reason for assuming that they are the offspring of the minds of Libyans or dwellers of Central Africa, they cannot be the literary product of savages or negroes, there is no evidence to shew that they are of Semitic origin, and the general testimony of their contents indicates an Asiatic home for their birthplace. Certain of the ideas expressed in the earliest form of the Book of the Dead known to us are gross and brutal, but they were retained rather by the conservative spirit of the Egyptians than by any belief in them; their reverence for ancient writings and customs is too well known to need comment here. That such texts should suffer modification as time went on is only to be expected, but we may be sure that the original purpose of them remained unchanged, and that all really essential ideas and beliefs of a fundamental character found expression always in the same way. Wherever its original home may have been, or whatever was its origin, or whoever were its authors, it is quite certain that the Book of the Dead, in a connected form, is as old as Egyptian civilization, and that its sources belong to prehistoric times to which it is impossible to assign a date.

We first touch solid ground in the history of the Book of the Dead in the period of the early dynasties, and, if we accept one tradition which was current in Egypt as early as B. C. 2500, we are right in believing that certain parts of it are, in their present form, as old as the time of the first dynasty. The LXIVth Chapter, which is admitted on all hands to be exceedingly old, exists in two versions. The rubric to one of these declares that the Chapter is as old as the time of Ḥesepti, the fifth king of the first dynasty, about B. C. 4266, and says that it was "found" beneath the Ḥennu boat by the foreman of the builders; and the rubric to the other (see pp. 118, 119) states that it was "found" at Hermopolis, inscribed upon a block of ironstone, by Ḥeruṭāṭāf (the son of Khufu or Cheops, the second king of the IVth dynasty, about B. C. 3733), when he was inspecting the temples throughout the country. These opinions find expression upon coffins of the eleventh and twelfth dynasties and in papyri of the best period, that is to say, from about B. C. 1600 to B. C. 1000; and though one makes out the Chapter to be some six hundred years older than the other, both agree in assigning to it a date which is coaeval with the Early Empire. It is difficult to know what is exactly meant by the word "found". It may, of course, mean that a stone slab bearing the text of the Chapter was discovered whilst certain repairs or alterations were being carried out in the temple of the god Thoth at Hermopolis, or it may mean that the Chapter was edited in some way by Khufu's son Ḥeruṭāṭāf. The latter explanation is certainly the more probable, for we know from other sources that Ḥeruṭāṭāf was a learned man, and that he was the author of various literary works, which enjoyed a considerable reputation. On the other hand, the ancient custom of ascribing the works of unknown authors to famous men may have already been in vogue.

Of the Book of the Dead of the second, third, and fourth dynasties we know nothing, and no copies of any part of the Recension then in use have come down to us; the texts on the tombs of the priests of that period shew that funeral ceremonies were performed in accordance with the instructions contained in the rubrics to the various Chapters of the Book of the Dead, and the existence of collections of religious texts stands assured. During the reign of Men-kau-Rā, the Mycerinus of the Greeks, the fourth king of the fourth dynasty, about B. C. 3633, certain Chapters, *i. e.*, XXX B and CXLVIII, are said to have been found by Ḥeruṭāṭāf, and there are traditions extant that religious ceremonies were performed with renewed vigour during the reign of this king. On the coffin of Men-kau-Rā (Brit. Mus. No. 6647) are inscribed two lines[1] of text which are also found on the walls inside the pyramids of Tetȧ and Pepi I, kings of the sixth dynasty ; it would be absurd to suppose that these lines formed the only portion of the text known in the fourth dynasty, and thus we are entitled to assume that the same Recension of the Book of the Dead which was known and copied in the sixth dynasty was also known and copied in the fourth dynasty. From the lines on the coffin of Men-kau-Rā we learn some interesting facts : namely, that the dead king was identified with the god, that the divine origin of the god was ascribed also to the king, that the life of the king in the world beyond the grave was to be that of a god, that all his foes were to be vanquished, and that he was to become a being possessed of life everlasting. Here, then, is a proof of the acceptance of the Osiris story and of the doctrine of immortality, or everlasting life, at a very remote period in Egypt.

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[1] They read : "[Hail,] Osiris, king of the North and South, Men-kau-"Rā, living for ever ! born of heaven, conceived of Nut, heir of Seb his "beloved. Thy mother Nut spreadeth herself over thee in her name of "'mystery of heaven'; she granteth that thou mayest exist as a god with-"out thy foes, O king of the North and South, Men-kau-Rā, living for ever."

During the period of the fifth and sixth dynasties a remarkable development took place in the funeral ceremonies performed for Egyptian kings. The kings of the fourth dynasty Khufu (Cheops), Khā-f-Rā (Khephren), and Men-kau-Rā had built for their tombs the stone pyramids at Gîzeh, which to this day excite the wonder and admiration of the civilized world, but the walls of the chambers and corridors are uninscribed, and they tell us nothing of the texts which were recited during the funeral, and nothing of the ceremonies by which they were accompanied. At the close of the fifth dynasty, however, Unȧs the king (B. C. 3333) built as his tomb a stone pyramid at a place now called Ṣaḳḳâra, which is situated on the west bank of the Nile, a few miles to the south of the modern city of Cairo, and he covered the greater parts of the walls of the chambers, corridors, etc., with several hundred vertical lines of hieroglyphic text which were deeply cut and filled up with green paint or composition. In the year 1881 M. Maspero effected an entrance into this pyramid, and he recognized at once the fact that the inscriptions which he saw before him formed the text of the Book of the Dead which was in use in Egypt during the period of the fifth dynasty. Continuing his labours in this "pyramid field" he opened the pyramids of Tetȧ, Pepi I, Mer-en-Rā, and Pepi II, kings of the sixth dynasty who reigned from about B. C. 3300 to B. C. 3166, and he found that the texts which covered the walls inside were duplicates, with additions, of those which he had already found in the pyramid of Unȧs.[1] We thus see, for the first time, a collected series of texts of the Book of the Dead in the earliest Recension known to us; this Recension may for convenience be called the 'Heliopolitan', because it bears unmistakable evidence that it was drawn up by the priests of Ȧnnu (On or Heliopolis), and that it contains the peculiar views held by the priests of the colleges of that very ancient city. Though five sets of extracts from it have come down to us in a tolerably complete state of preservation, we must not assume that they represent all the texts which belonged to it, indeed the various sections of it which were copied upon funeral monuments and papyri in later times indicate that for all practical purposes its extent was illimitable. How much "editing" was done to the texts of this Recension by the priests of Ȧnnu cannot be said, but there is considerable evidence scattered throughout it which shews that they had been edited two or three times before, and it is clear that we have preserved in it many religious ideas and beliefs which belong to what may be termed strata of religious thought of different periods and dates. Some of them certainly go back to a period in the history of the Egyptians when they celebrated their triumphs over their enemies in a brutal and savage fashion, and others belong to a time when their ancestors stood but little higher on the ladder of civilization than the barbarous tribes who lived on their western and southern frontiers.

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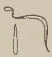
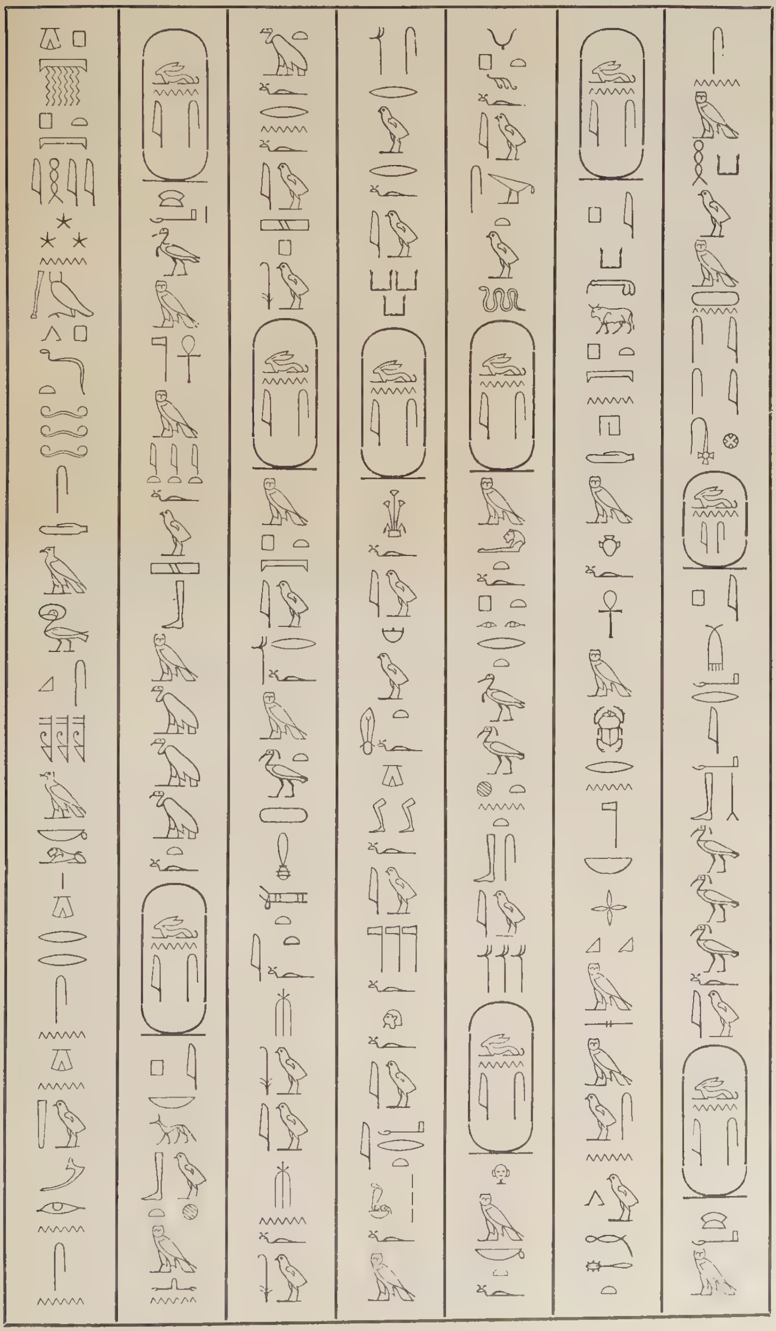
[1] These texts, together with French translations, have been published by M. Maspero under the title of *Les Inscriptions des Pyramides de Saqqarah*, Paris, 1894; the various sections of this work had before appeared in *Recueil de Travaux*, tom. III. ff.

The Heliopolitan Recension of the Book of the Dead consists of a series of paragraphs, each of which is introduced by the word  "recite"; scattered throughout the text are directions to the priests who performed the ceremonies when to make certain presentations of meat, drink, and other objects. In later days the rubrical directions were written at the ends of the sections, and titles were given to the sections, which henceforth became special Chapters, intended to produce certain definite results. An excellent idea of the arrangement of the texts in the pyramids will be obtained from the accompanying page of hieroglyphic extract which is taken from the text written for Unȧs, l. 496 ff.

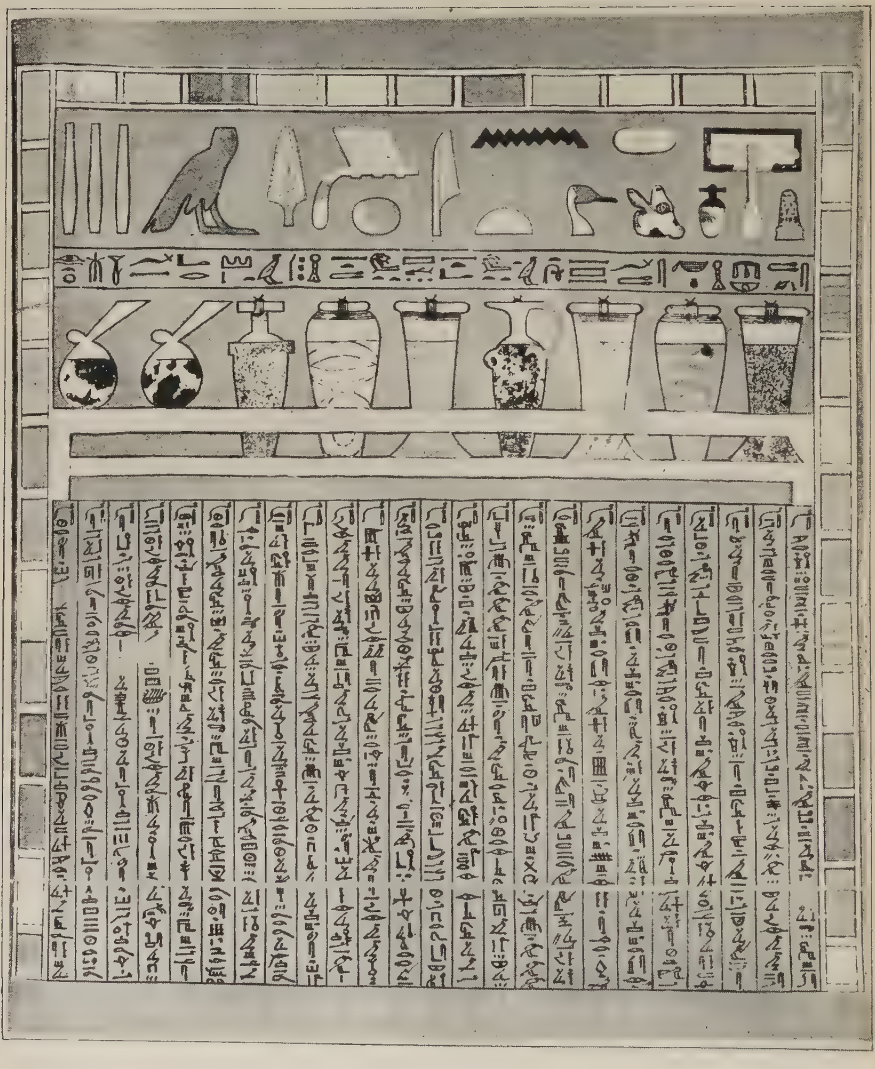
At the end of the sixth dynasty the walls of the chambers of tombs built for great and wealthy men were profusely ornamented with texts and scenes, both coloured and uncoloured; but in none do we find religious texts belonging to the collection which the royal pyramids have revealed to us. It is difficult to account for this except on the score of economy. The wealthy man or owner of large estates caused



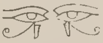
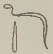
the scenes which shewed his greatness and affluence to be vividly depicted on the walls of his tomb, but even in the East, where time has always been of little value and labour cheap, the difference between the cost of cutting several hundred lines of hieroglyphics in limestone and filling them up with paint, and the cost of painting a number of agricultural and other scenes in *tempera* must have been very considerable. In the former case the texts had to be "set out" by the artist, and then carefully cut by the skilled mason, and it must not be forgotten that the copy from which the artist worked may have been in hieratic or cursive characters, in which case the difficulties of the work would be increased; in the latter the artist's work was limited to broad outline which could be quickly drawn, and the filling in of the colours was an easy matter.

During the interval between the end of the sixth dynasty and the beginning of the eleventh we know nothing of the fortunes of the Book of the Dead, and it is not until we come to the middle or end of the eleventh dynasty that we find other copies of the work. Of the history, too, of the period of the seventh, eighth, ninth, and tenth dynasties very little is known, and though in certain districts in Upper Egypt tombs of considerable size and beauty were built, yet no striking development in the funeral texts seems to have taken place, or, if it did, we have no record of it. Belonging to the eleventh and twelfth dynasties, however,

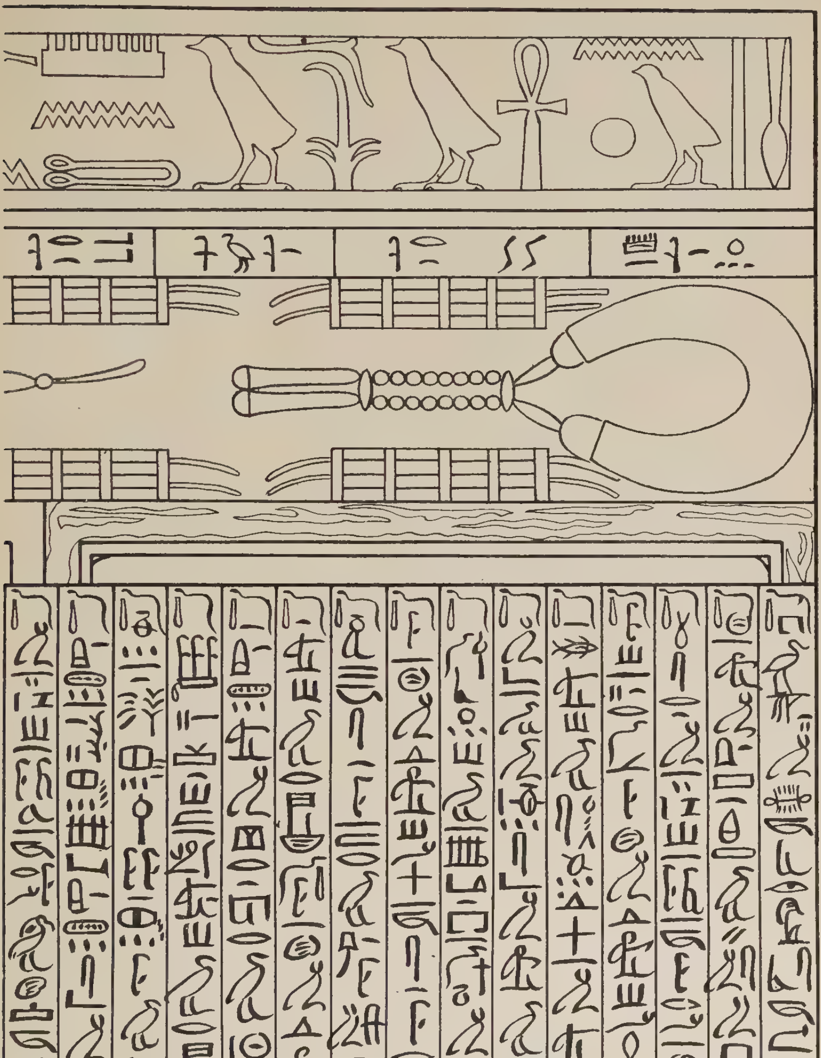
THE BOOK OF THE DEAD IN THE XIth DYNASTY.



From the Sarcophagus of Āmamu, Brit. Mus. No. 6,654.

we have a number of coffins of considerable importance for the study of the Book of the Dead. They may be roughly divided into three classes: (1) those which are painted to represent funeral chambers or tombs, (2) those which are almost plain outside but covered inside with texts in the hieratic or cursive Egyptian character, and (3) those which are inscribed both inside and out. The texts are usually traced in black upon the planed surface of the wood, the chief inscriptions which record the name and titles of the deceased being painted in large hieroglyphics either in a vertical line down the length of the cover, or in a horizontal line round the upper part of the four sides of the coffin. On the right hand side, at the foot, is often painted or inlaid the double *utchat*  or so-called "symbolic eyes". Plates I and II illustrate as far as possible without the use of colours the arrangement of the text on such coffins. The scene in Plate I is from one end (inside) of the famous coffin of Amamu (Brit. Mus. No. 6,654). The border with its pattern of rectangles is painted in bright colours, red, green, and yellow, and all round the upper part of the sides are painted the principal objects which formed the usual offerings to the dead, and a prayer that the deceased may have such things offered in his tomb for ever. Here we see vases and jars of various shapes and sizes filled with unguents and cosmetics, the names of which are given in the line of hieroglyphics above them; they are set upon a stand, broken examples of which have been from time to time found in tombs. Each of the vertical lines of text begins with the word  "recite", a fact which shews that the text was usually inscribed upon the walls of tombs. Plate II gives an extract from the text inscribed upon the coffin of Sebek-aa preserved at Berlin. It will be noticed that the hieroglyphics have begun to assume a conventional form, and that they do not so readily suggest the objects which they represent. We notice, too, that the various sections on such coffins have specific titles attached to them, in other words they have become "Chapters". As the pyramids of the fifth and sixth dynasties do not all contain the same selection of extracts from the Book of the Dead, so the coffins of the eleventh and twelfth dynasties do not all contain the same selection of Chapters; this fact shews that the selection of the extracts and Chapters did not follow any general rule, but whether it depended upon the will and discretion of the scribe or the deceased cannot be said. Down the length of the bottom of the coffin inside was frequently painted a band of white across which were traced in blue wavy lines to indicate water; this probably represented the celestial Nile, or the stream upon which the deceased hoped to float to the Elysian Fields. We must note, in passing, that at the period when these coffins were made no pyramids were inscribed with extracts or Chapters from the Book of the Dead; in other words, it was found both

THE BOOK OF THE DEAD IN THE XIth and XIIth DYNASTY.



From the Sarcophagus of Sebek-Āa. (See Lepsius, "Aelteste Texte," Bl. 42.)

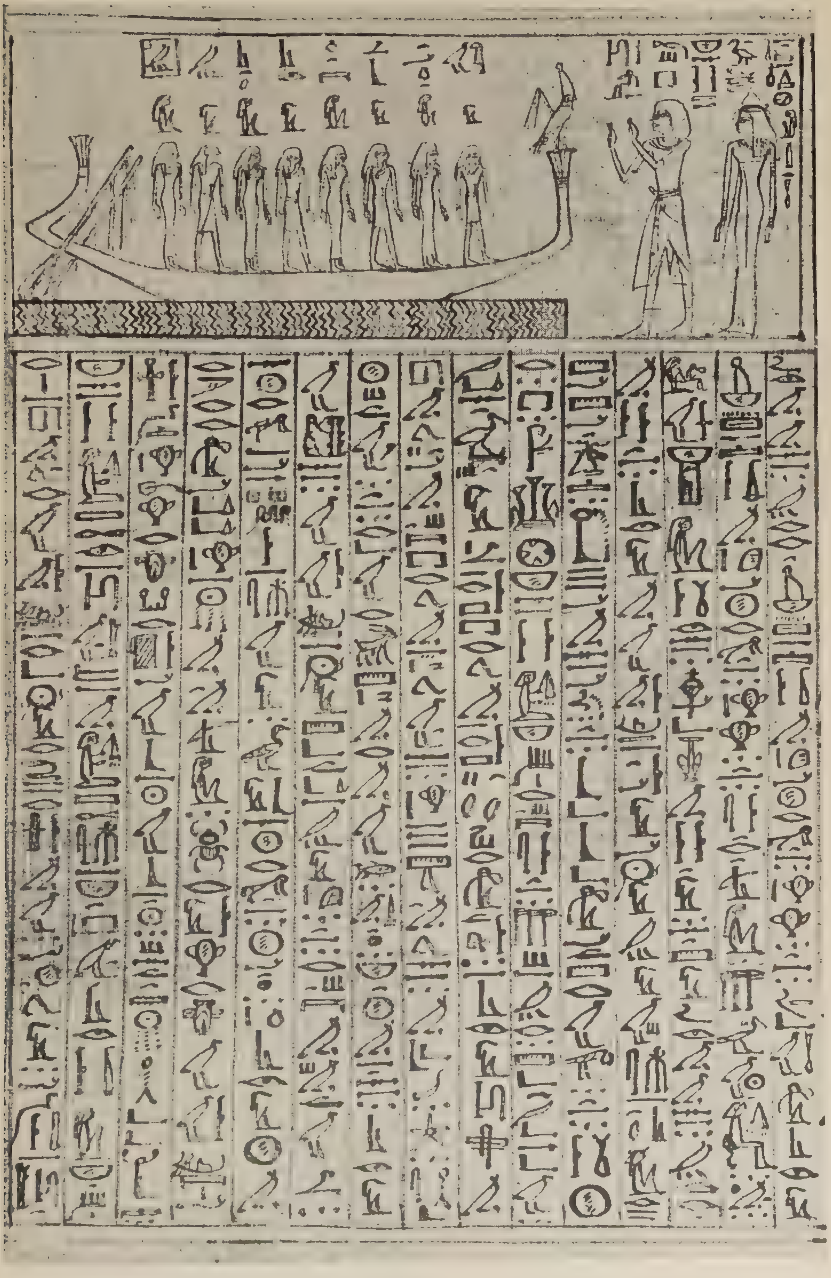
cheaper and easier to write the text with ink or colours upon planks which could be afterwards pegged together to form coffins. This custom resulted in the curtailment of the selection of texts, and in less than a thousand years after the religious texts in the pyramids of the fifth and sixth dynasties were cut, we find that certain portions of them had fallen into disuse.

We have already seen that a period lies between the sixth and eleventh dynasties during which we know nothing of the Book of the Dead, and again during the period which lies between the twelfth and eighteenth dynasties we know nothing of it. With the beginning of the eighteenth dynasty the Book of the Dead begins a new phase of its existence, and a development of its history as interesting as it is unexpected is before us. From pyramids the transition was to coffins, and now the transition is from coffins to papyri. And here again economy probably played an important part. Inscribed pyramids, and sarcophagi, and coffins would, necessarily, be only made for royal personages and for great and wealthy folk, but a roll of papyrus was, in comparison with these, a very inexpensive thing, especially if the services of an ordinary scribe were employed in inscribing it.

The greater number of the copies of the Book of the Dead inscribed upon papyri have been found at Thebes, indeed those made in this city are of such importance, that to the Recension of the work which we commonly find in use in Egypt from the eighteenth to the twenty-second dynasty the name "Theban" has been given. We owe them chiefly to the scribes and priests who were attached to the powerful confraternity of the priests of "Ȧmen-Ra, the king of the gods", and, speaking generally, the best MSS. are found in their tombs and coffins. The original home of the texts which they copied, was, of course, Memphis or Heliopolis, and there is reason for believing that during the earlier centuries of their existence they did little more than adopt the religious views and doctrines of the sages of the North. As time went on, and the worshippers of Ȧmen obtained greater power, this god was slowly but surely made to usurp the attributes of the older cosmic gods of Egypt, and eventually, as we see in Chapter CLXXI (*infra*, p. 315), his name is included among those of the old gods of the Book of the Dead.

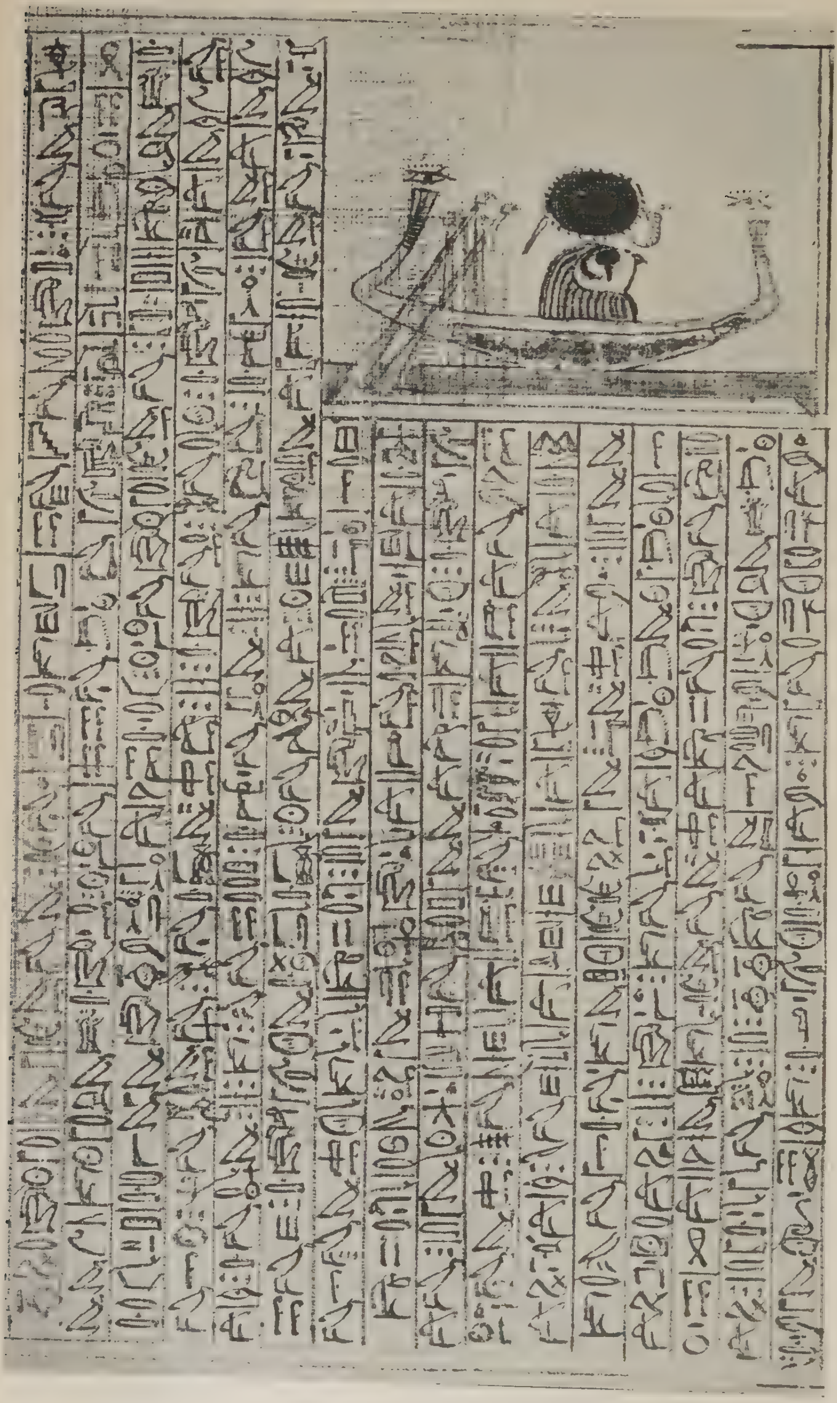
The papyri inscribed with copies of the Theban Recension of the Book of the Dead vary in length from about 15 to 90 feet, and in width from 12 to 18 inches; in many cases the various pieces which form the papyrus are so carefully put together that it is almost impossible to see where one piece ends and the other begins. In the early part of the eighteenth dynasty the text is always written with black ink in vertical columns of hieroglyphics, which are separated from each other by black lines; the titles of the Chapters, and the initial word or words of

THE BOOK OF THE DEAD IN THE XVIIIth DYNASTY.



From the Papyrus of Nebseni, Brit. Mus. No. 9,000, sheet 6.

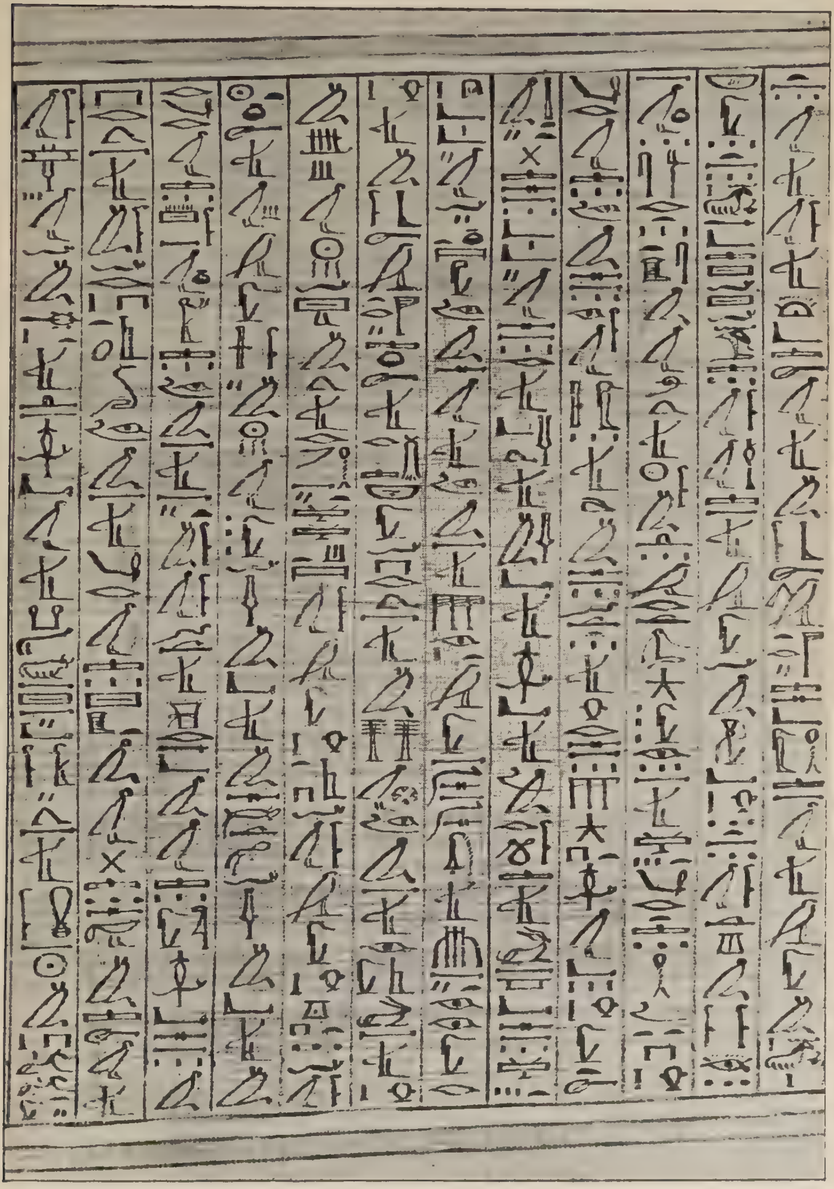
THE BOOK OF THE DEAD IN THE XVIIIth DYNASTY.



From the Papyrus of Nu, Brit Mus. No, 10,477, sheet 28.

certain parts of the Chapters, and "catch-words", and rubrics are written with red ink. In the eighteenth dynasty, or perhaps a little earlier, the scribes began to ornament the papyri with designs in black outline, referring to the subject matter of the text near which they were placed ; such designs, or "vignettes", as they are usually called, occupy quite a subordinate position, and they were drawn most probably by the scribe. Little by little, however, they increased in number, and it became the fashion to illuminate them with bright colours, greens, reds, yellows. In the nineteenth dynasty the unilluminated papyrus became the exception, and the Vignettes flourished at the expense of the text. An idea of the beauty of a fully coloured papyrus of the best period may be gained from the frontispiece to this volume and from the plates which face pp. 19 and 170, and Plates III—VIII will illustrate the characteristics of good MSS. of the eighteenth and nineteenth dynasties, except as to colour. Plate III illustrates the writing and Vignettes of the famous Papyrus of Nebseni (Brit. Mus. No. 9,900) which was found at Memphis ; it measures 77 feet 7 1/2 in., by 1 ft. 1 1/2 in., and contains seventy-seven Chapters, not including duplicates and triplicates. The Vignettes are traced in outline and are remarkably well drawn ; and both Vignettes and text appear to be the work of one scribe, probably Nebseni himself. The Papyrus of Nebseni was apparently written early in the eighteenth dynasty. Plate IV contains a Vignette and a piece of text from the Papyrus of Nu (Brit. Mus. No. 10,477), which was found at Thebes; it measures 65 ft. 3 1/2 in., by 1 ft. 1 1/2 in., and contains one hundred and thirty-one Chapters. Though shorter than the Papyrus of Nebseni, the texts inscribed on it are more numerous, for the writing is smaller and the lines are closer together. Some of the Chapters have Vignettes, but they occupy an entirely subordinate position, and the colouring is not as fine as that found in documents of a later date. The date of this papyrus cannot be much later than that of Nebseni. On Plate V we have an example of the very fine, bold writing which is found in the Papyrus of Ani (Brit. Mus. No. 10,470), which was found at Thebes; this document measures 78 feet by 1 ft. 3 in., and contains sixty-six Chapters. It is the finest of all the illuminated papyri of the eighteenth dynasty, and from an artistic point of view its value is greater than that of any other papyrus. It is made up of six distinct lengths of papyrus which have been neatly joined; the text was written by several scribes, and the Vignettes are the work of more than one artist. An examination of the document shews that the artist's work was done before the text was written; at times the space needed for the text was miscalculated, and the scribe was compelled to reduce the size of his writing, and even to write words on the coloured border within which text and Vignettes are enclosed. The first sixteen feet of the papyrus were

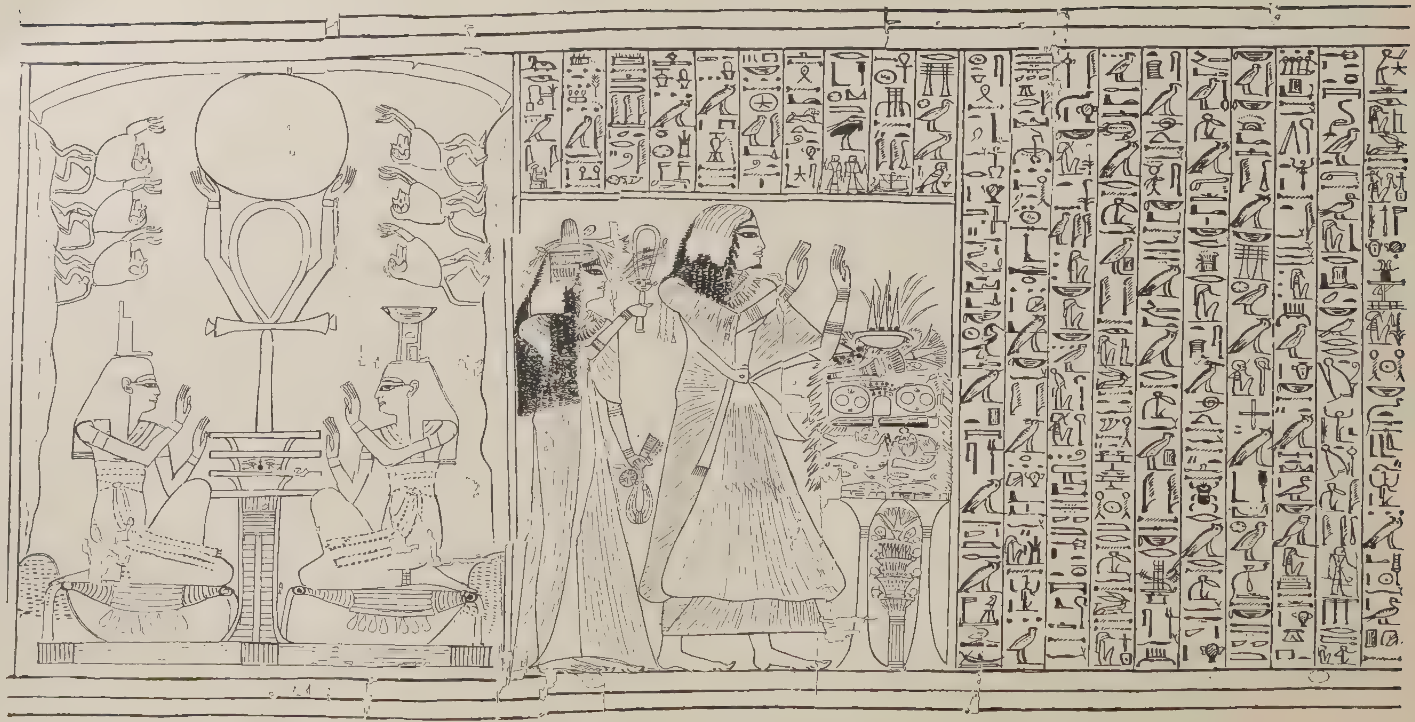
THE BOOK OF THE DEAD IN THE XVIIIth DYNASTY.



From the Papyrus of Ani, Brit. Mus. No. 10,470, sheet 26.

PLATE VI.

THE BOOK OF THE DEAD IN THE XVIIIth DYNASTY.



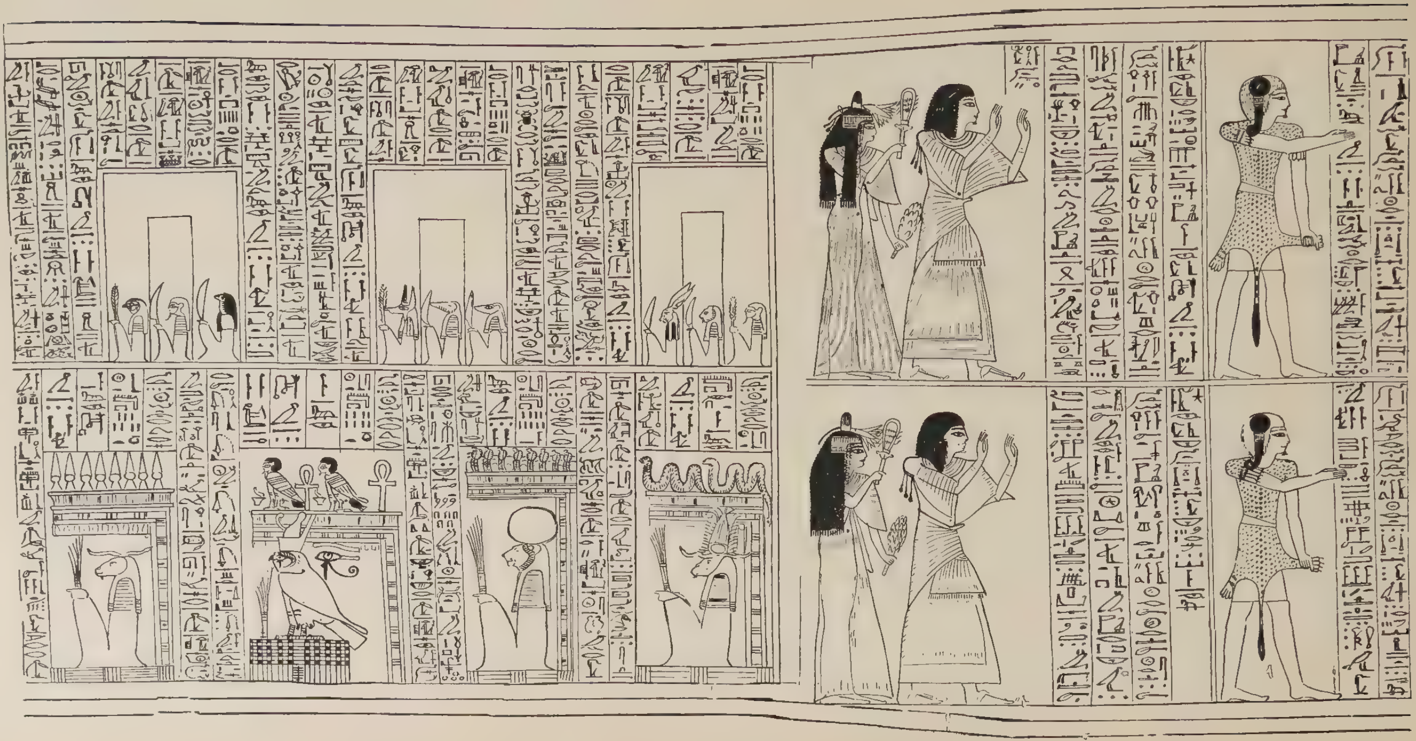
From the Papyrus of Ani, Brit. Mus. No. 10,470, sheet 2.

inscribed probably by Ani himself, the other sections were written by scribes of the same school, probably after his death. The Hymn to Osiris on Plate VI is probably in Ani's own handwriting, and the characters are formed with an attention to detail not often found elsewhere. The Vignettes and text on plate VII shew the work of two scribes and two artists, and also shew that the inscribed portion of one section was done on a larger scale than was contemplated in the earlier sections; here we see that the borders had to be enlarged to make the join. From this we see, too, that the planning of a papyrus was a matter which was left to the discretion of the artist and scribe; and when we consider that the Papyrus of Nebseni contains duplicates and even triplicates of some Chapters, and that the Papyrus of Ani contains two copies of Chapter XVIII (one with an introduction and one without), slightly differing from each other and having the sections of the Vignette arranged differently, it is clear that even the best scribes did not tie themselves to any one plan or method in preparing a copy of the Book of the Dead. We may note too that in the Papyrus of Ani a large section of the text of Chapter XVII has been omitted by the scribe, probably because the artist had not left sufficient space for the whole Chapter. In the text, moreover, several palpable errors occur, but, on the other hand, we have in the Vignettes descriptions of mythological scenes, names of gods, etc., which occur in no other text; among these worthy of special mention are the Judgment Scene and the accompanying texts, and the Vignette to the XVIIth Chapter.

Plate VIII gives us a Vignette and a few lines of text from the Papyrus of Hu-nefer, a scribe and superintendent of cattle who flourished in the reign of Seti I, about B. C. 1370; the cartouche of the king affords conclusive proof as to its date. This document is remarkable from many points of view. It is the shortest perfect MS. of its class known, measuring 18 feet by 1 ft. $3^3/_8$ in. The Vignettes are beautiful specimens of the artist's work, and the scene in which the performance of the ceremony of "Opening the Mouth" is depicted is the most perfect known; but the Vignette to Chapter XVII is imperfect when compared with that of the Papyrus of Ani. The copy of Chapter I is so good that M. Naville employed it as the standard text in his *Todtenbuch*, but the copy of Chapter XVII is so incomplete and incorrect that he found it useless even for purposes of comparison. Here again we see that the Vignettes were executed at the expense of the text; in spite of this, however, the papyrus is valuable, for it contains a Hymn to Osiris by the god Thoth which is not found elsewhere in the same form. The text is written in a good, bold hand, but with little attention to the details of the characters; and the Judgment Scene exhibits many peculiarities, both in respect of text and arrangement.

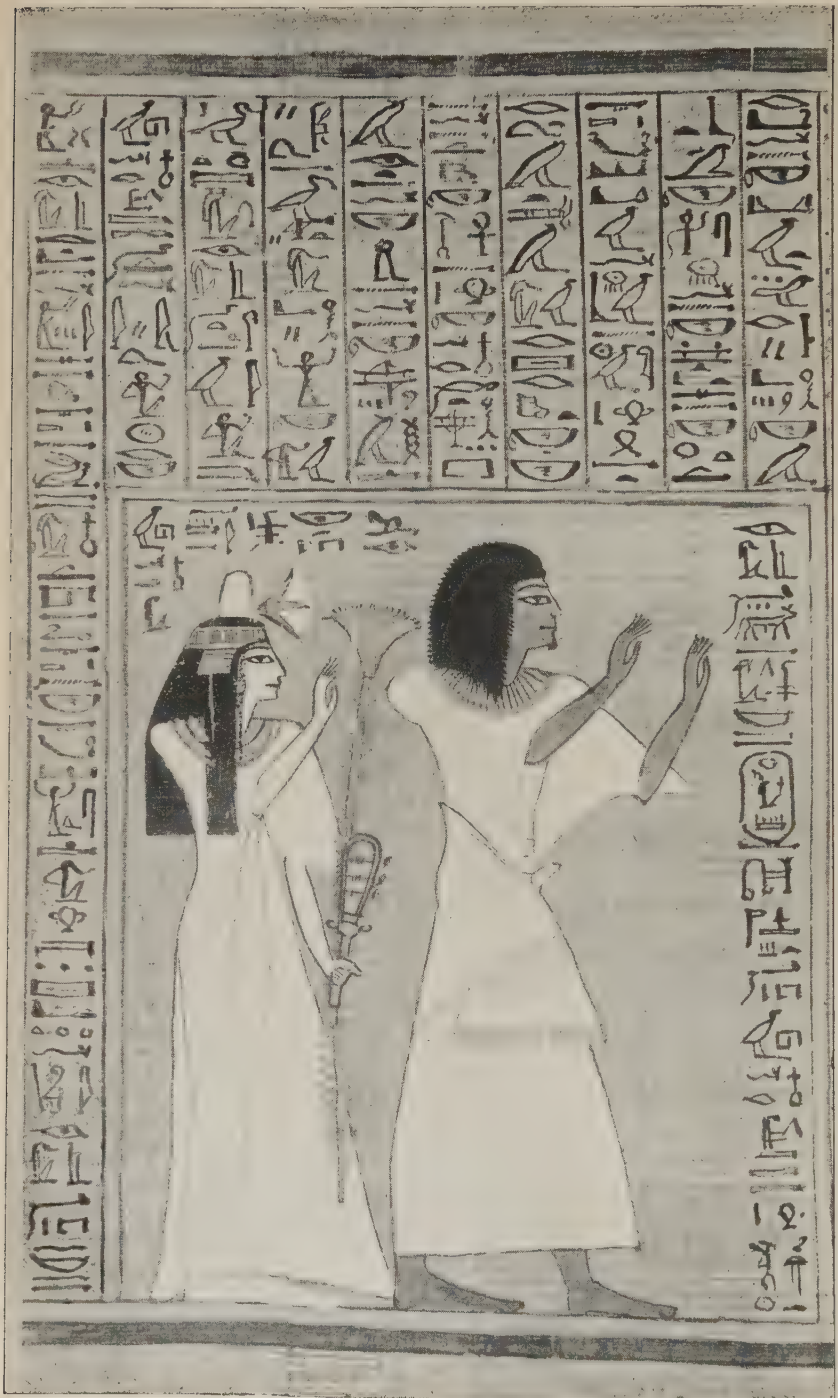
Plates IX and X illustrate the Vignettes and the

THE BOOK OF THE DEAD IN THE XVIIIth DYNASTY.



From the Papyrus of Ani, Brit. Mus. No. 10,470, sheet 12.

THE BOOK OF THE DEAD IN THE XIXth DYNASTY.

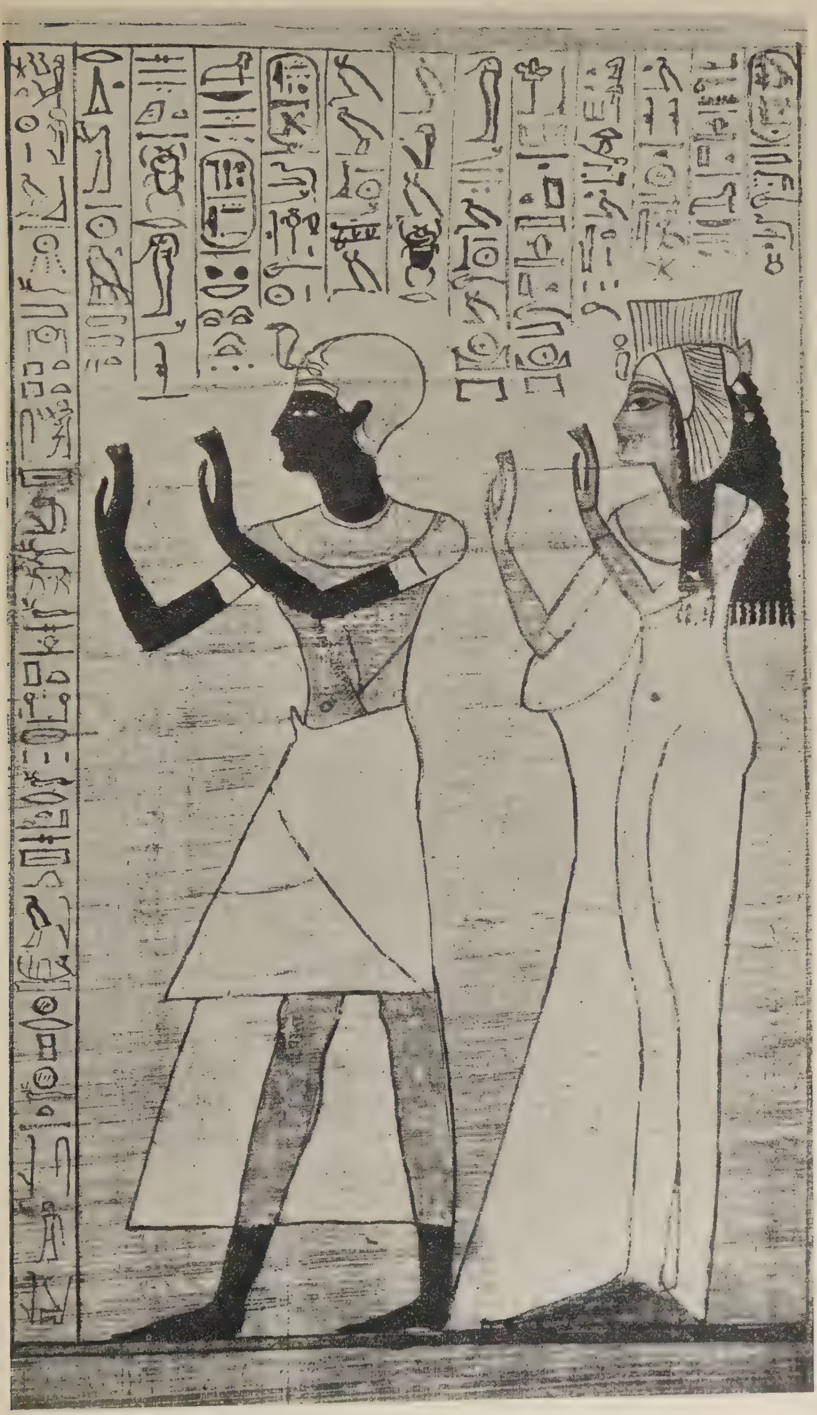


From the Papyrus of Hu-nefer, Brit. Mus. No. 9,901, sheet 2.

hieratic and hieroglyphic texts which are found in Books of the Dead of the twentieth dynasty. In Plate IX we see the "royal mother Netchemet" standing behind her son Ḥer-Ḥeru; the dress and ornaments of these royal personages shew the change which has taken place in such matters since the eighteenth and nineteenth dynasties, and in the manner of depicting them. The colours of the Vignettes are more crude, the delicacy of design and of execution alike has departed, and a comparison of the text with that of the Papyrus of Nu shews that the skill of the scribe had deteriorated. The hieratic text on Plate X gives an excellent idea of the writing of the period. In the twentieth dynasty Books of the Dead inscribed for the priests of Ȧmen began with a Vignette, either plain or coloured, in which the deceased was seen making offerings to Osiris or to the gods of Thebes. This was followed by a selection of Chapters from the Book of the Dead in use in the eighteenth dynasty, or by a series of texts peculiar to the period accompanied by Vignettes taken from other funeral works. Sometimes, as in the case of the Princess Nesi-Khonsu, the document begins with a long, detailed list of the titles of Ȧmen-Rā, who by this time had usurped the attributes of the old gods of Egypt, which is followed by a series of statements in which the god, in apparently legal language, swears to confer every favour possible upon the deceased lady. Such documents are not very long, and they are usually much narrower than Books of the Dead of the earlier period. The mythological figures and scenes characteristic of the later documents of the priests of Ȧmen are not yet well understood, for only a few have been published in entirety.

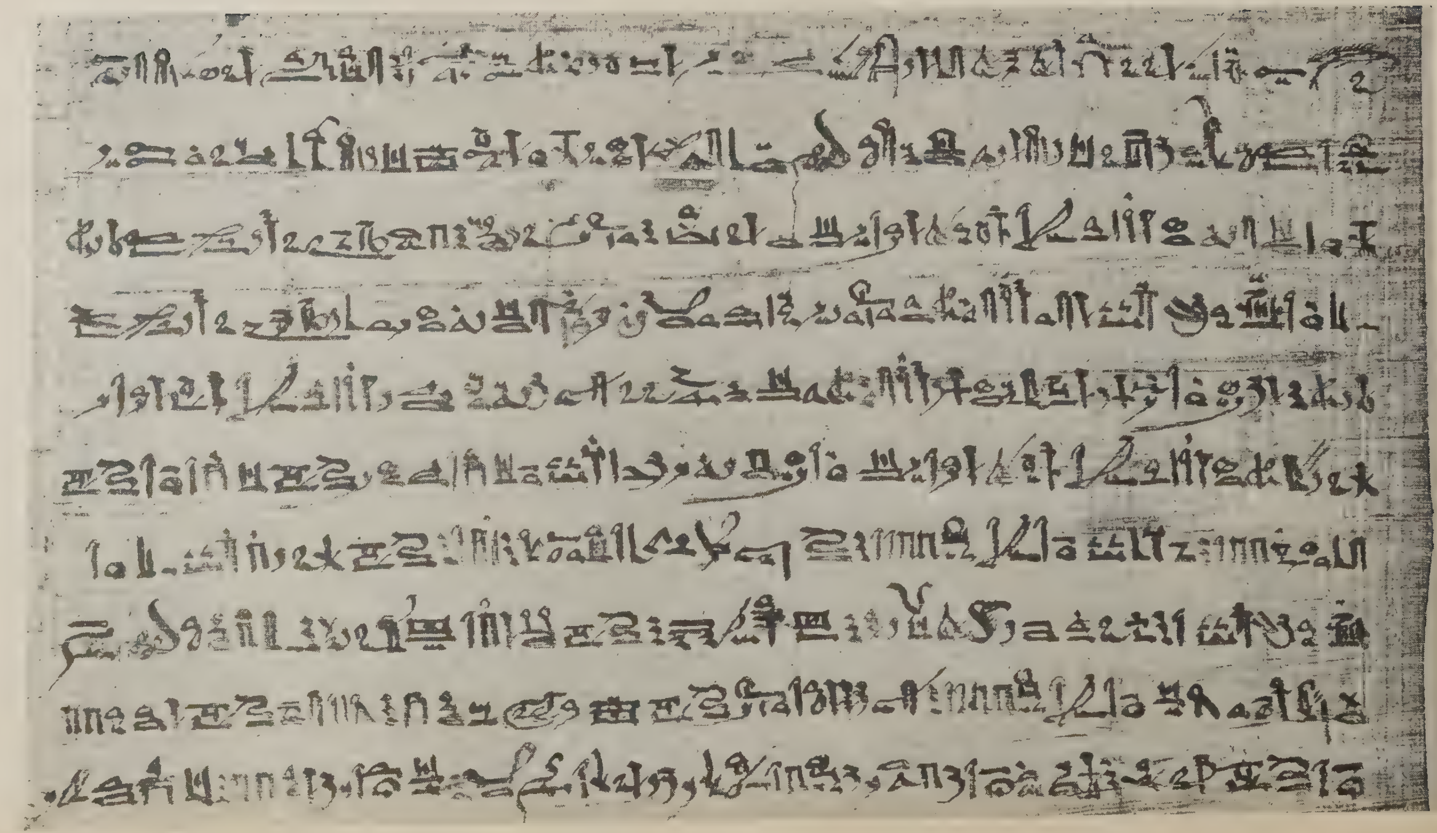
Of papyri of the twenty-first dynasty which preserve many characteristics of the earlier period may be mentioned that of Ȧnhai, a priestess of Ȧmen (Brit. Mus. No. 10,472), a section of which is shewn on Plate XI. Here we have, however, a work *sui generis* which is very instructive from many points of view. The artist's work is the most valuable part of the papyrus, and the use of gold for purposes of illumination appears for the first time. In addition to the Vignettes of the older period we find here the scene of the Creation given much as it is found on the Sarcophagus of Seti I, and a rare Vignette which seems to refer to Khemennu, the city of Thoth. The texts are fragmentary and often have no connexion with the Vignettes which accompany them, but many of the Vignettes are of considerable interest. The handwriting is, in some places, very good, but it lacks the bold firmness which is characteristic of the older scribes. In papyri of the eighteenth dynasty we find many mistakes, but most of them may be attributed to momentary carelessness on the part of a weary scribe; whereas in those of the twenty-first and succeeding dynasties the writers of the texts seem to be altogether reckless. Texts are copied beginning

THE BOOK OF THE DEAD IN THE XXth DYNASTY.



From the Papyrus of Queen Netchemet, in the possession of H.R.H. the Prince of Wales.

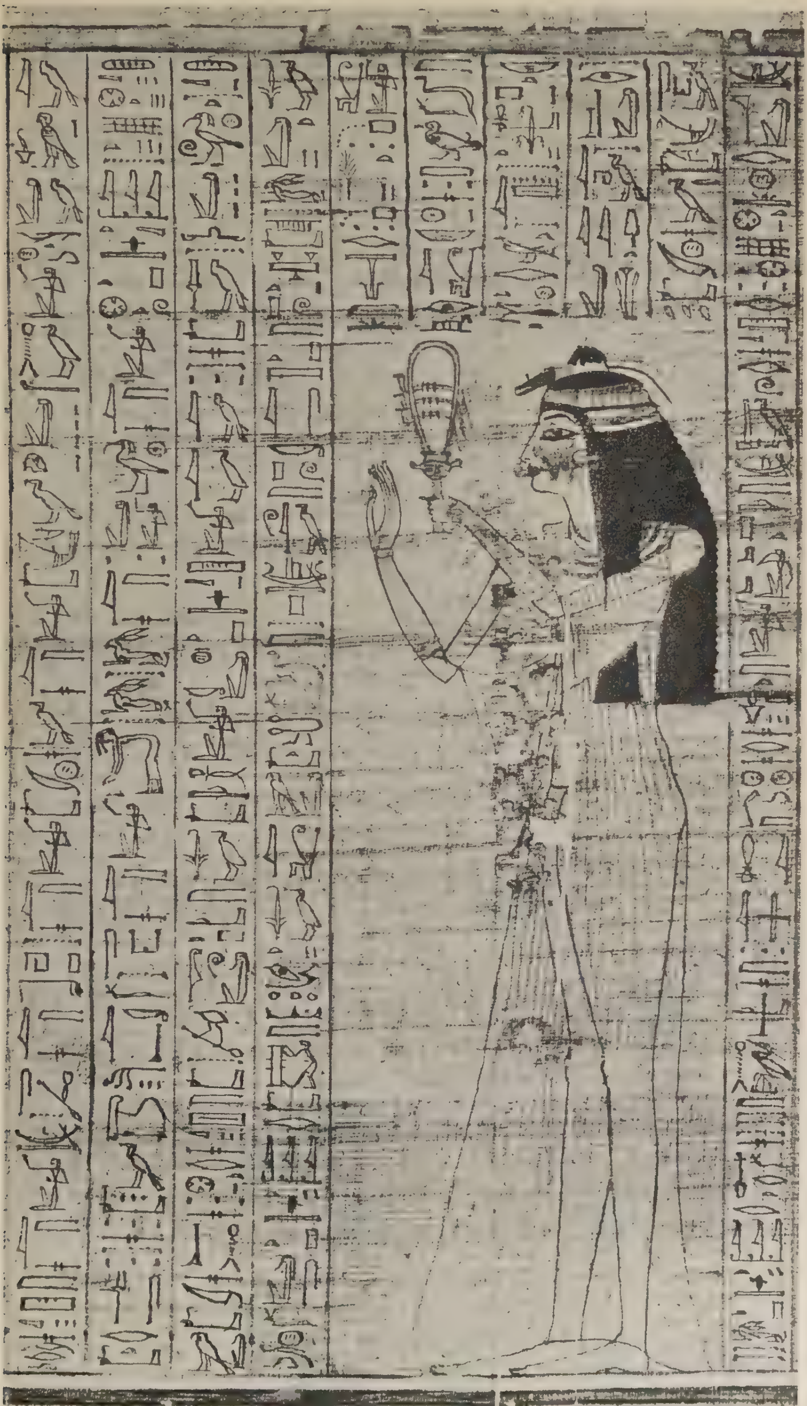
THE BOOK OF THE DEAD IN THE XXth DYNASTY.



From the Papyrus of Queen Netchemet, Brit. Mus. No. 10,490, sheet 4.

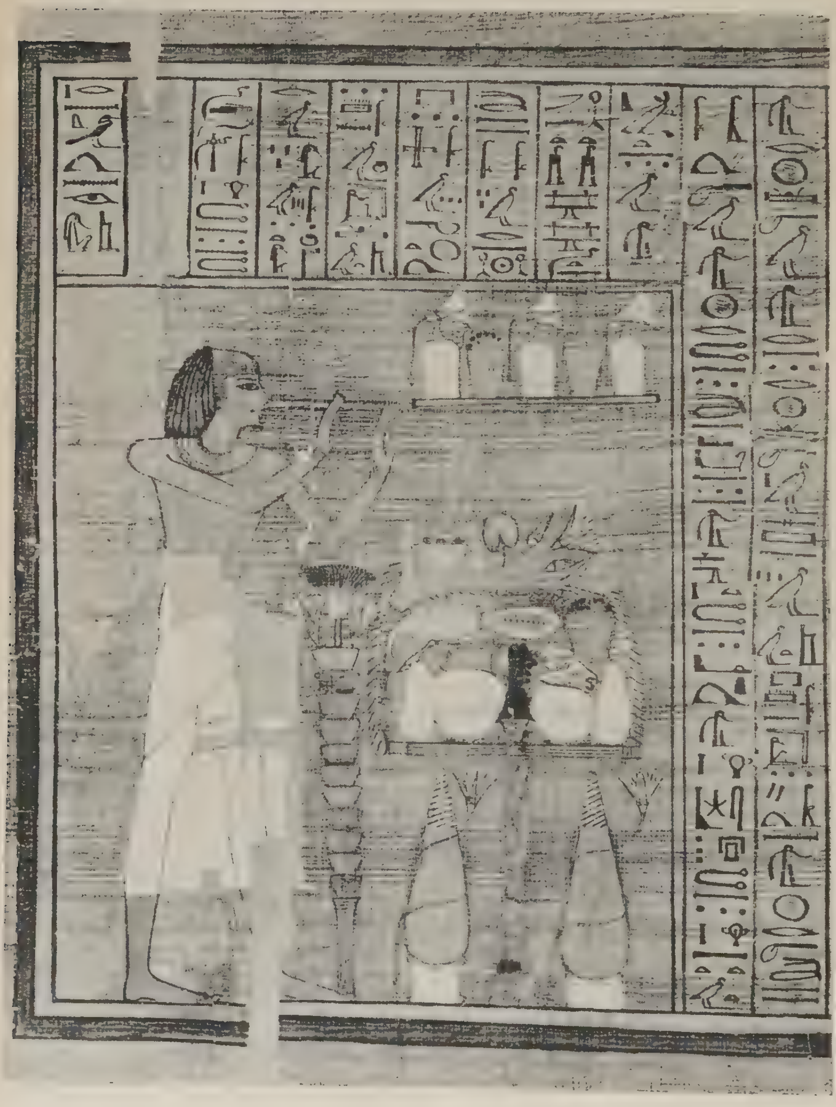
at the end instead of at the beginning, omissions of whole sections are frequent, texts that have proper Vignettes are copied without the least regard to the correct Vignettes, and what is intended to be a Chapter frequently consists of nothing but a series of fragments of sentences copied without break merely to fill up the space which the artist had spared for the purpose. It seems as if the artist both painted the Vignettes and wrote the text, and as if his sole aim was to produce a handsome, but not accurate, document. The contents of the papyri reflect, no doubt, the religious views commonly held at that period, and, if this be so, it is clear that the priests of Ȧmen held the texts, which they inserted alongside of the Chapters of the older period, to be of equal value and authority. Some of them went so far as fill their papyri with religious compositions which are never to be found in the old works. In Plate XII we have a Vignette with a few lines of text from the papyrus Brit. Mus. No. 10,478, which I believe was written in the twenty-second dynasty. The artist's work is a copy, or rather a very poor imitation, of the illuminating of the nineteenth dynasty, and the text consists of a series of compositions referring to the offerings which were to be made to the gods of the *Qerti*, or divisions of the underworld. Strictly speaking, these have nothing whatever to do with the Book of the Dead, but in the opinion of the scribe they were equally efficacious. In the same dynasty a large number of copies of selections of Chapters from the Book of the Dead were written in hieratic, with Vignettes traced in outline in black ink. In some of these the papyrus measures about 40 ft. by 1 ft. 6 in., and in others the dimensions are considerably less. An idea of the appearance of such papyri may be gained from Plate XIII, which illustrates both the fine drawing and small but clear hieratic writing of the period. It is probable that the Books of the Dead written in hieratic during the twentieth, twenty-first, and twenty-second dynasties belong to a Recension different in many respects from the Theban, but that such Recension is akin to the Theban there is no doubt whatever. In both the Chapters have no fixed order, and in both the Chapters have special titles, a characteristic which distinguishes them from the sections of the Books of the Dead of the fifth, sixth, eleventh and twelfth dynasties. It is tolerably easy to identify the papyri which were inscribed before B. C. 900, in fact, as long as the power of the priests of Ȧmen was paramount at Thebes, the copies of the Books of the Dead which were inscribed for them reflect the prosperity of the confraternity. But when it became necessary for the priests to hide at Dêr el-baḥarî the mummies of the kings and queens who had been their greatest benefactors, and troublous times came upon them, everything relating to the rites and ceremonies connected with the dead suffered, and the relatives and friends of the dead were obliged to do for them not what they

THE BOOK OF THE DEAD IN THE XXIst DYNASTY



From the Papyrus of Anhai, Brit. Mus. No. 10,472, sheet 5.

THE BOOK OF THE DEAD IN THE XXIInd DYNASTY.



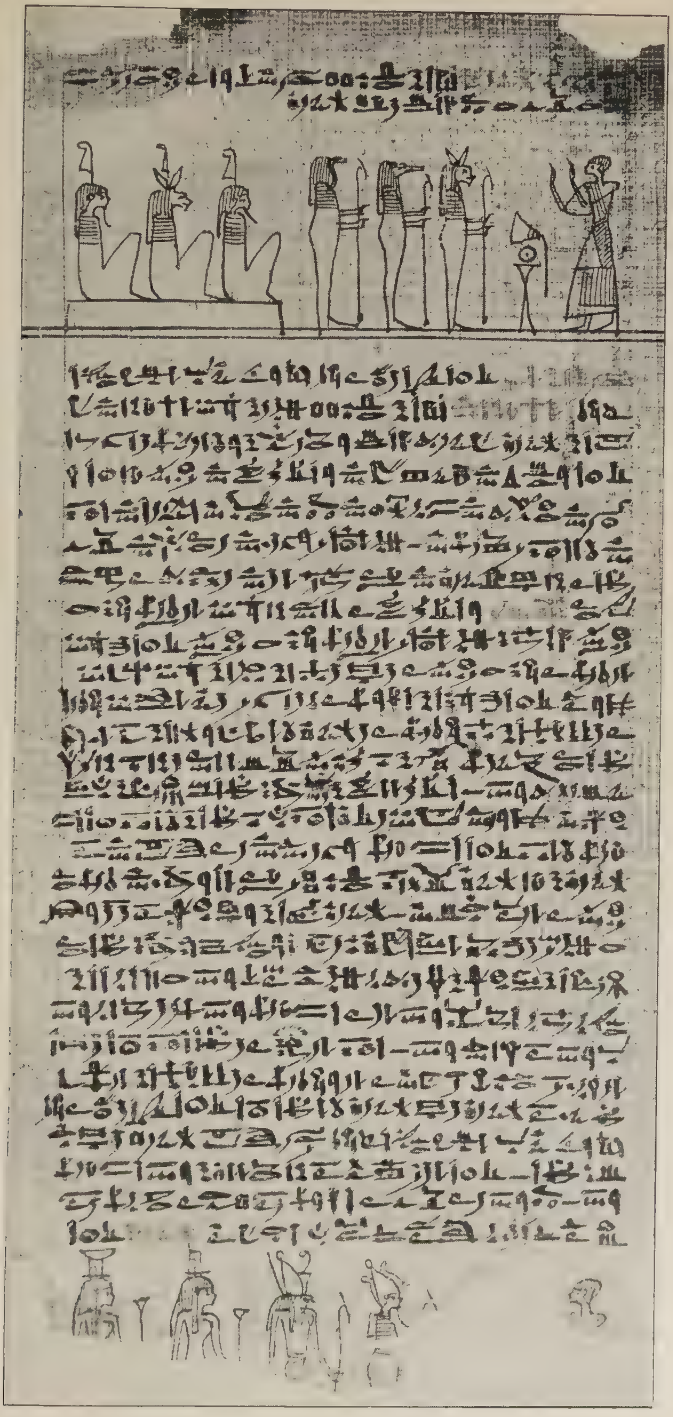
From Papyrus, Brit. Mus. No. 10,478, sheet 7.

would, but what they could. Eventually, it would seem, a time came when no Books of the Dead were written, and this period corresponds, I believe, to the final failure of the domination of the priests of Ȧmen. This is not the place to lament the mistake which the priests of Ȧmen made when they tried to rule Egypt temporally as well as spiritually, or to regret the policy which made them exalt their god Ȧmen above the older gods of the country whom the people had known and worshipped from time immemorial ; it is sufficient to know that in each matter they failed. They lost their own temporal power as the result of their intrigues, and at best they only succeeded in obtaining for their god a place side by side with the old gods. It must, however, not be forgotten that we owe some of the best and finest copies of the Book of the Dead to scribes who had married priestesses of Ȧmen, and who were themselves attached to the brotherhood.

With the rise of the kings of the twenty-sixth dynasty to power the Book of the Dead enters upon a new lease of life, and a general revival of ancient religious customs took place ; the temples were repaired, ancient and long forgotten texts were re-copied, and artists and sculptors took their models from the best works of the masters of the Early Empire. Early in this dynasty, it appears, the priesthood which succeeded the priests of Ȧmen awoke to the consciousness of the fact that the texts of the Book of the Dead needed re-editing and re-arranging, and they set to work to try to put some system into them. How and when exactly the work was done we know not, but it is probable that it was carried out by an assembly or college of priests. We have seen above that scribes tied themselves to no one plan in making their copies of the Book of the Dead and that the work of the artist on the Vignettes (which were subordinate matters originally) was at times allowed to drive the text from the papyrus; in the best papyri, too, the selection of texts copied is never the same, and the order of them is never the same. In fact each papyrus had a plan of its own. These things the priests of the twenty-sixth dynasty tried to correct, and the result of their labours was a Recension of the Book of the Dead which is usually called the "Saïte". A number of papyri are extant which are inscribed therewith, and an examination of them shews that the Chapters follow a certain order, and that although the papyri vary in length, the selection of Chapters being not as full in some of them as in others, this order has few exceptions. Each of the early Recensions of the Book of the Dead known to us exhibits peculiarities which reflect the religious views of the time when it was written, and the Saïte Recension is not an exception to the rule, for included in it are four Chapters (CLXII–CLXV) which have no counterparts in the papyri of the older period; they are remarkable also for containing a number of for-

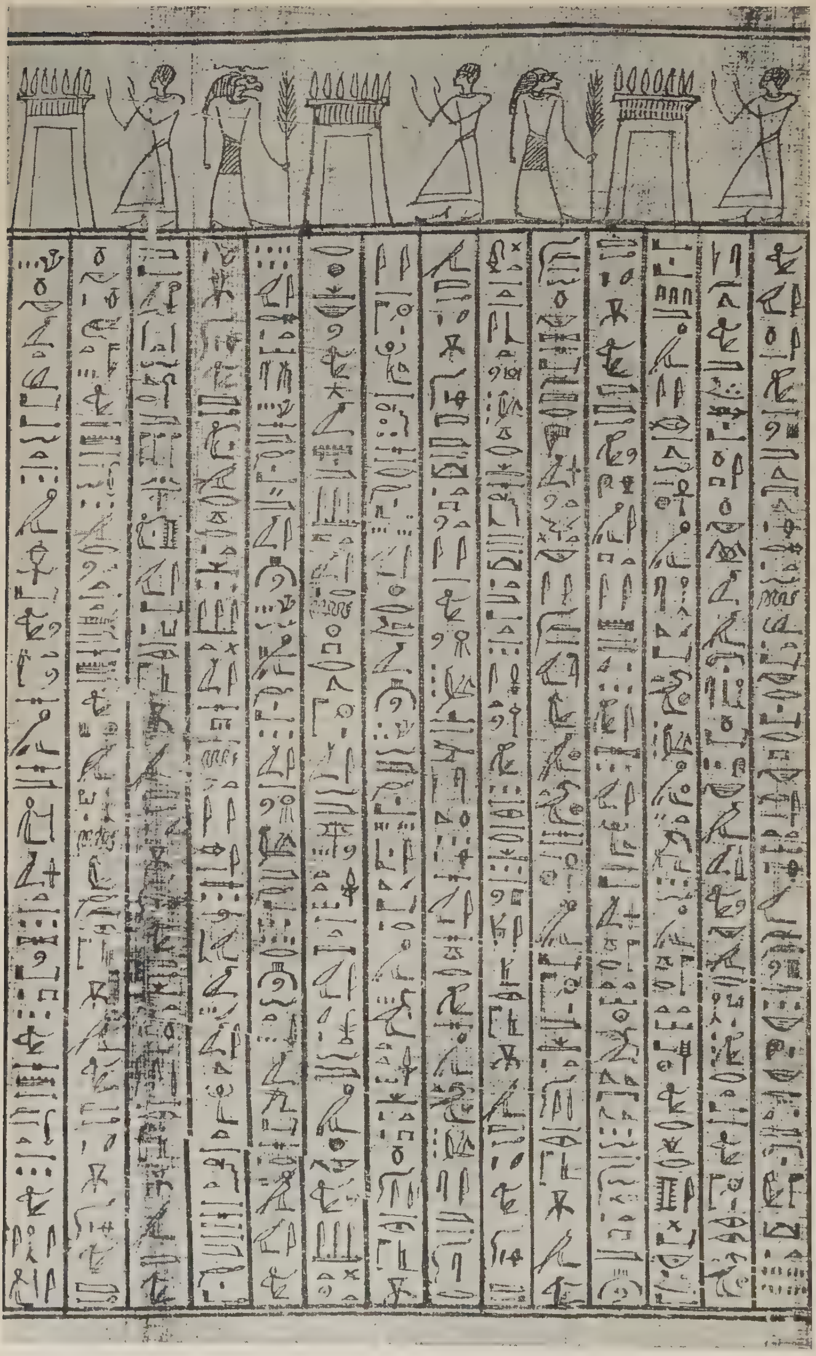
PLATE XIII.

THE BOOK OF THE DEAD IN THE XXIInd DYNASTY.



From the Papyrus of Heru-em-heb, Brit. Mus. No. 10,257, sheet 14.

THE BOOK OF THE DEAD AFTER THE XXVIth DYNASTY.



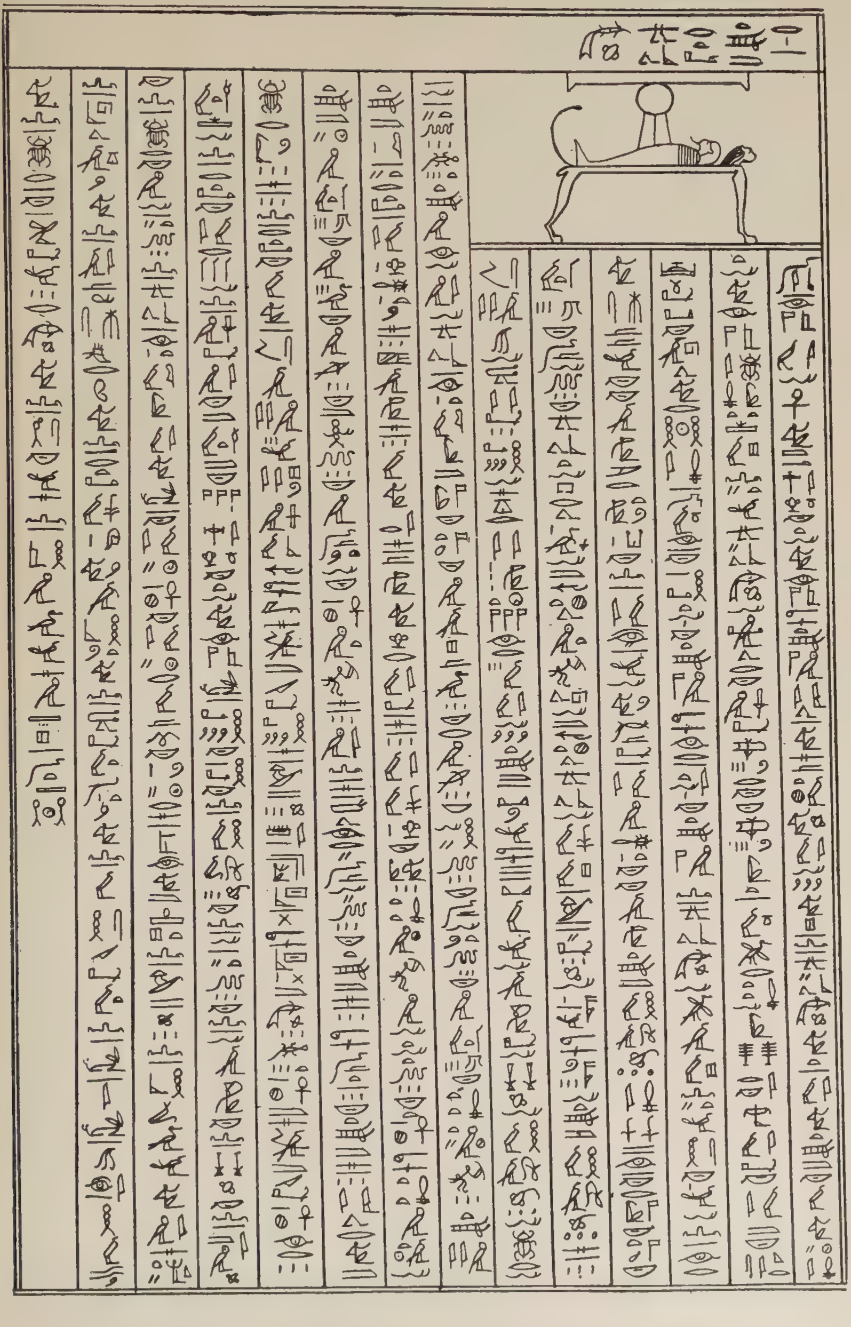
From the Papyrus of Heru, Brit. Mus. No. 10,479, sheet 4.

eign words. It has been suggested that these Chapters are of Nubian origin, and if so it would be interesting to know the circumstances under which they were inserted in the Book of the Dead. It is difficult to identify with certainty the papyri which were actually written during the twenty-sixth dynasty, but MSS. written in the period immediately preceding the Ptolemaïc are not difficult to recognize. Plate XIV gives fourteen lines of text and part of a Vignette from a document of this class (Brit. Mus. No. 10,479), and shews what a well defined class it is. The text is written with black ink in vertical columns of spidery hieroglyphics separated by black lines, and the Vignettes occupy small spaces above it; the Vignettes of the Sunrise or Sunset, the Judgment Scene, and the Elysian Fields occupy the whole length of the papyrus. Sometimes the Vignettes are all mixed together, but, even when coloured, they lack the artistic appearance and good work of the illuminated papyri of the eighteenth, nineteenth, and twentieth dynasties.

The Recension in use in the Ptolemaïc period is well illustrated by Plate XV, which is reproduced from Lepsius' edition of the Turin Papyrus; this papyrus is probably the best and longest MS. of the class known. The selection of Chapters is remarkably full; the number of Chapters, however, is not 165 but 153, for three of them (Chaps. XVI, CXLIII, and CL) are in reality Vignettes, and nine others (Chaps. XLVIII, XLIX, LXXIII, CVII, CXI, CXX, CXXI, CXXIX, and CXXXIX) are duplicates of Chapters found in other parts of the papyrus. The titles of the Chapters, catch-words, parts of Rubrics, etc., are written in red.

Meanwhile, however, a number of short religious works for funeral use had been composed, presumably by the priests, and it seems that towards the end of the Ptolemaïc period it was more usual to inscribe these upon papyri than the Chapters of the old Recensions of the Book of the Dead. It seems as if an attempt was made to extract only the essential portions of the old works and to omit from the shortened new texts the Chapters which referred to faiths which were dead and to beliefs which had little or no influence in those modern times. Added to this, the knowledge of such matters must have disappeared from the community long before the Ptolemies ruled the land, and, though the belief in the resurrection of the spiritual body and in life everlasting beyond the grave retained its power over the people as firmly as ever, most men had no knowledge whatever of the texts which their forefathers who were dead and gone imagined to be necessary for the attainment of the same. The sepulchral stelae and coffins shew that neither the employer nor the employed had an exact idea of the import of the texts and symbols which were cut or painted upon them, and to ignorance as much as to haste must be attributed the blunders which occur in funeral texts of this period. Here and

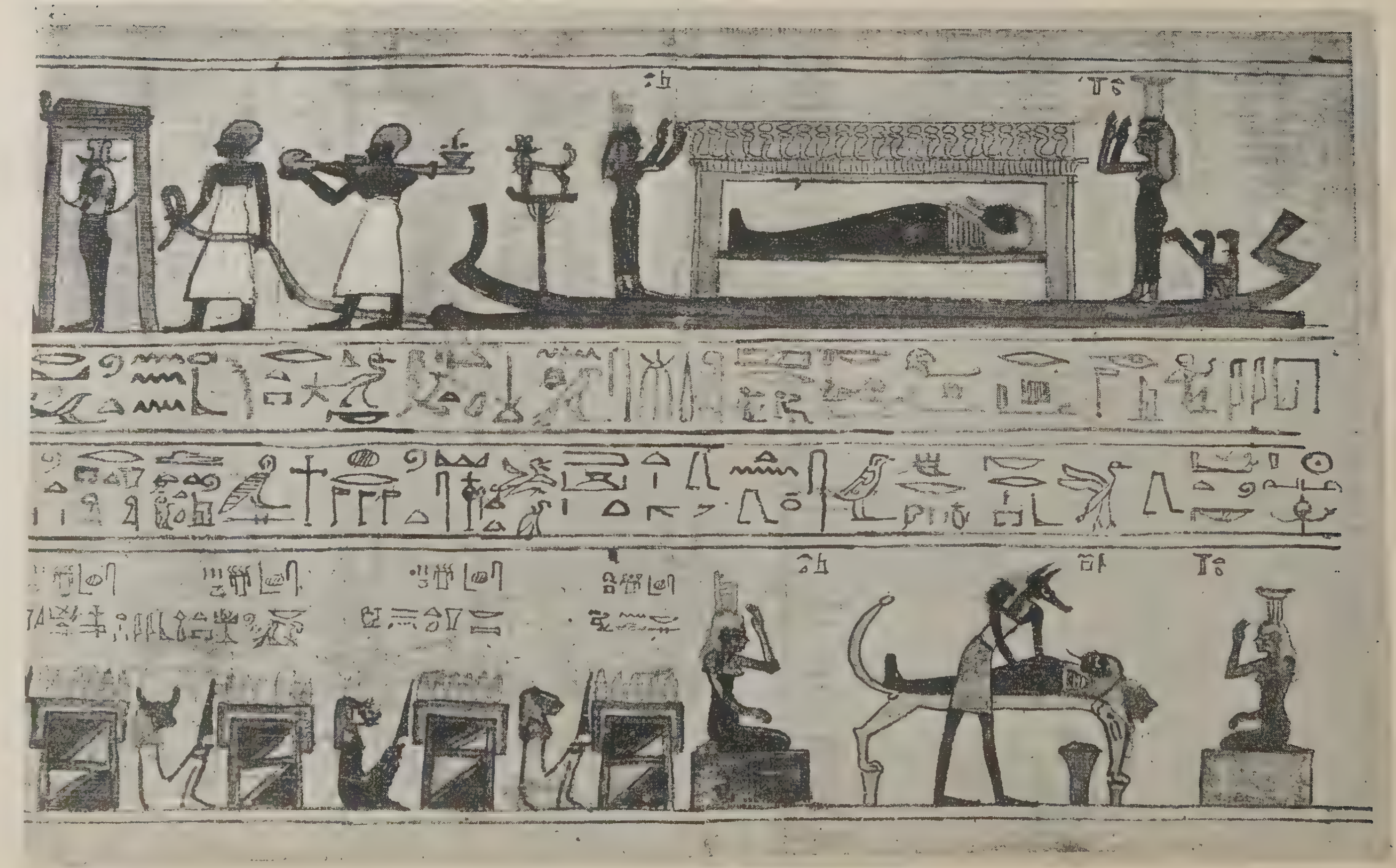
THE BOOK OF THE DEAD IN THE PTOLEMAIC PERIOD.



From the Papyrus of Auf-ānkh. (See Lepsius, "Todtenbuch," Bl. 75.)

PLATE XVI.

THE BOOK OF THE DEAD IN THE GRÆCO-ROMAN PERIOD.

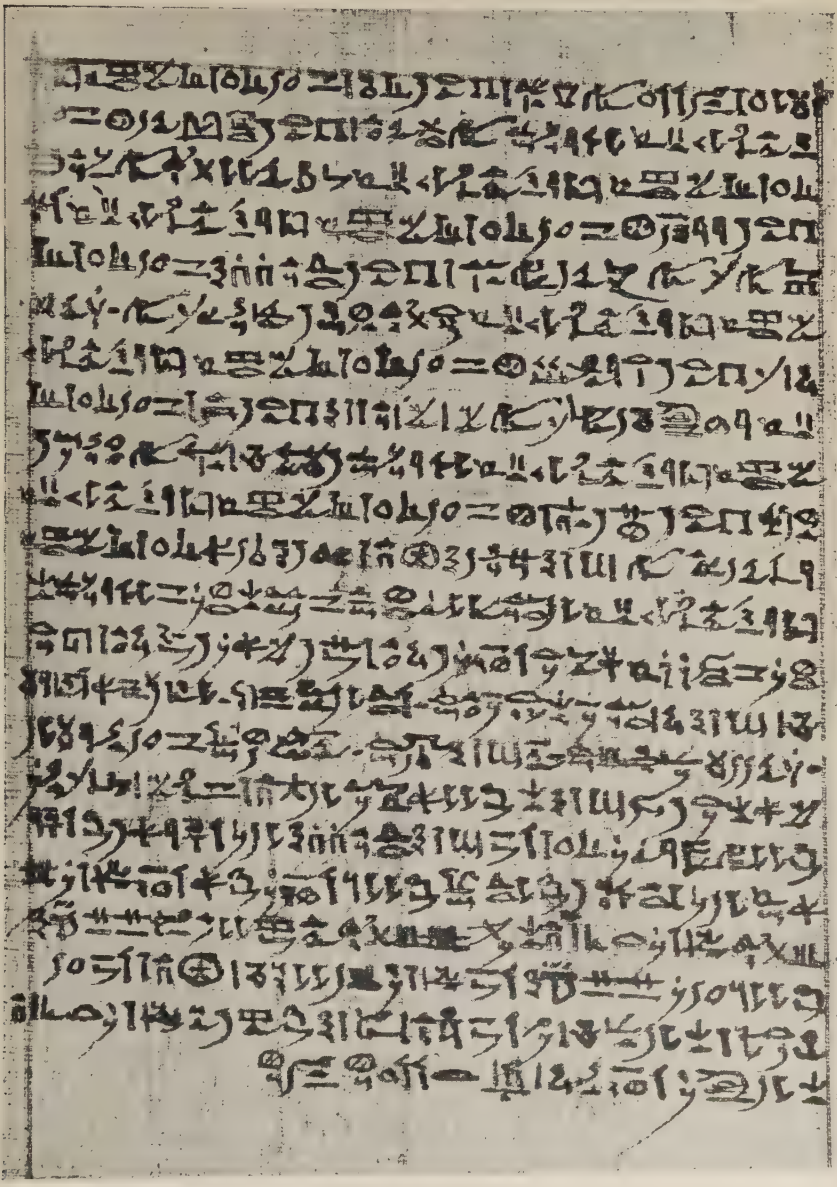


From the Papyrus of Kerāsher, Brit. Mus. No. 9,995, sheet 3.

there we find an attempt to preserve Vignettes and texts of the old period along with the modern work, and a good example of this class of document is the Papyrus of Ḳerāsher (Brit. Mus. No. 9,995), a portion of which is reproduced on Plate XVI. Here we have a representation of the Judgment Scene, crude alike in colour and detail, a part of the Vignette of the first Chapter of the old Book of the Dead, a number of the Pylons discussed in Chapters CXLV and CXLVI, etc., and two horizontal lines of hieroglyphics which contain prayers reflecting those of an earlier period. No MS. could more clearly shew how little knowledge of the old Book of the Dead remained in the hands of the scribes at that time; artistic skill, moreover, had sunk very low, for it will be noticed that the censer which the white-skirted priest is carrying before the bier, and which he was supposed to carry in his hand, is almost as long as he is high! The coloured portion of this papyrus is followed by three columns of text in hieratic which form the work entitled SHAI EN SENSEN, or "Book of Breathings" (see Plate XVII), wherein we find no hymns, and no addresses to the gods, and in fact no words which do not directly refer to the future life of the deceased in the world beyond the grave. Here we have an epitome of all that the Egyptian hoped to obtain in the "land of eternity".

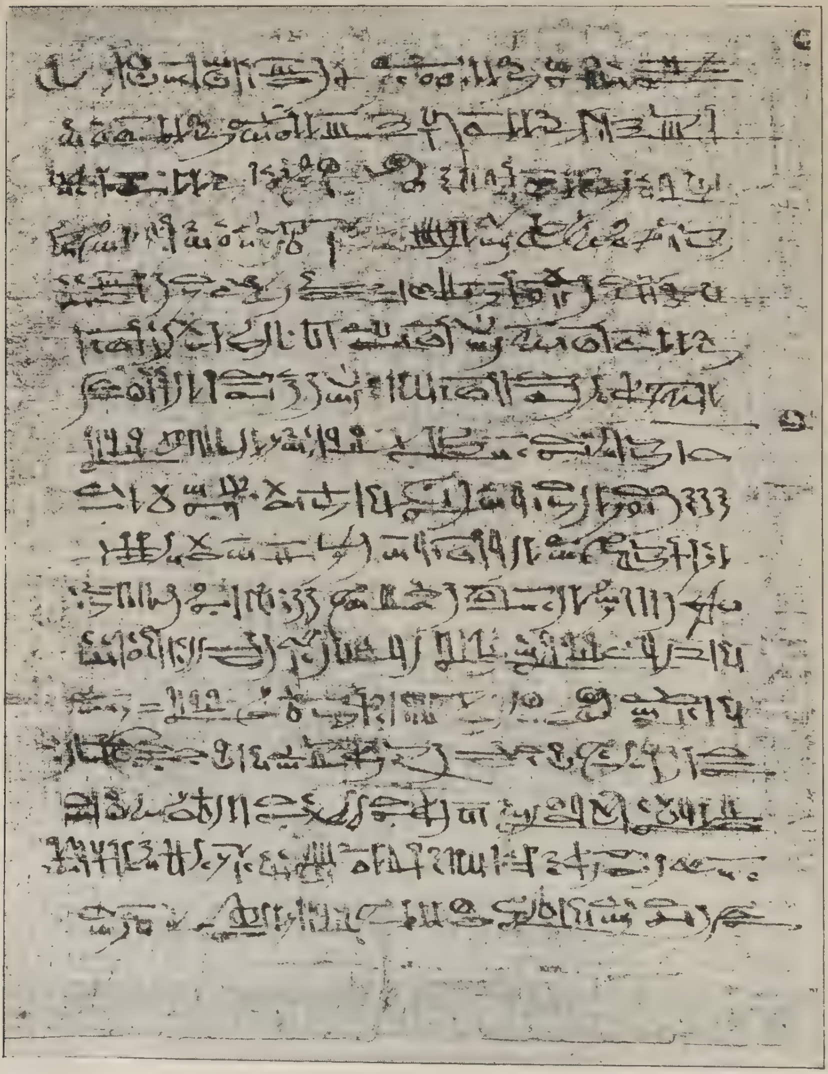
We have now reached the end of the Graeco-Roman period, but the end of the Book of the Dead is not yet, for belonging to the Roman period we find a number of small rolls of papyri inscribed in very cursive hieratic with a series of statements or assertions referring to the happiness of the deceased in the next world. Such papyri have no Vignettes, and as for the texts, both hymns and Chapters of the old Book of the Dead in any Recension are as absent from them as if they had never existed. The aim of the writer of such documents was not to glorify the gods, but to secure the goods of the next world by means of the smallest amount of writing possible, and at the least expense. On Plate XVIII is reproduced a portion of a papyrus of this class (Brit. Mus. No. 10,111), and a comparison of it with the earlier Plates in this book will shew at once the change which had come over the Book of the Dead. What form the Book of the Dead took in the early centuries of the Christian era cannot be said, but it seems not to have died out utterly, for selections from it are found copied upon the outer and inner swathings of mummies and upon coffins of the Roman Period; on a coffin in Paris, which was probably made about the end of the second century of our era, are written a number of texts which are as old as the time of the Pyramids at Ṣaḳḳâra, and this fact proves that when such documents were needed originals from which to copy them could always be found. There is good reason for assuming that the art of making mummies was practised until the end of the fifth century of our era, and there is

THE BOOK OF THE DEAD (OR BOOK OF BREATHINGS) IN THE GRÆCO-ROMAN PERIOD.



From the Papyrus of Kerāsher, Brit. Mus. No. 9,995, sheet 2.

THE BOOK OF THE DEAD IN THE ROMAN PERIOD.



From Papyrus Brit. Mus. No. 10,111.

no doubt that in certain places the belief that the preservation of the natural body was absolutely necessary for the growth, development, and existence of the spiritual body, existed in full force until a much later date. It is not possible to assign a date to the period when the decay of the Book of the Dead began, but it is probably contemporary with the advent of the Greeks in Egypt. Up to that period Egypt may be described as the home of a nation that was given up entirely to the care of the dead and to the consideration of the future life ; a few of its kings were soldiers in the true sense of the word, but it is a striking fact that the temples and tombs of Egypt are the chief monuments of one of the oldest and greatest civilizations of the world. A tottering religion would be rudely shaken by the invasions of the country by Assyrians, Persians, Greeks, and others, and the permanent occupation of Egypt by Greeks and Romans would continue the work which frequent disturbances throughout the country had begun. The final blow, however, was not inflicted until the Egyptians began to renounce their own ancient religion and to become converts of the preaching of Saint Mark and his followers ; when they were once able to believe that Christ had the power to raise up their bodies in a spiritual form they felt that there was no need to have them mummified, and simultaneously the need for the Chapters of the Book of the Dead disappeared.

We are now able to summarize the various forms of the Book of the Dead as follows:— It first existed in oral tradition only, and was next written down to preserve it; of these forms nothing whatever is known. The first historical Recension was that made by the priests of Heliopolis, and the oldest copies of it known are cut in hieroglyphics upon the walls of the chambers and passages inside the Pyramids of Ṣaḳḳâra of the fifth and sixth dynasties. The second Recension was written or painted upon sarcophagi and coffins of the eleventh and twelfth dynasties in cursive hieroglyphics. The third Recension was written in hieroglyphics upon papyri from the eighteenth to the twentieth dynasty, the various Chapters having no fixed order; this Recension was illustrated by a large number of Vignettes. The fourth Recension was written in hieratic upon papyri during the twenty-first and twenty-second dynasties, and included extracts from various funeral books which were illustrated by Vignettes of an unusual character. The fifth or Saïte Recension was made, probably, in the twenty-sixth dynasty; the Chapters have a fixed order and were written on papyri both in hieratic and hieroglyphics. The sixth Recension which was in use in Ptolemaïc times much resembled the Saïte, and may be regarded as the last form of the Book of the Dead, for the extracts from it written for the benefit of the dead upon small pieces of Papyri in the Graeco-Roman and Roman periods need hardly be considered.

Thus the great religious work of the Egyptians, which had lasted for thousands of years and which in early times, cut in fine, bold hieroglyphics, covered the walls and passages of the tombs of kings, ended its existence in almost illegible scrawls hastily traced upon scraps of papyrus only a few inches square.

From first to last throughout the Book of the Dead, with the single exception of Ḥeruṭāṭāf, the second son of Cheops, no man is mentioned as the author or reviser of any Chapter or of any part of it; certain Chapters may shew the influence of the cult of a certain city or cities, but the Theban Book of the Dead, at all events, cannot be regarded as the work of any one man or body of men, and it does not represent the religious views and beliefs of any one part only of Egypt. From time immemorial the god Thoth, who was both the divine intelligence which at creation uttered the words that were carried into effect by Ptaḥ and Khnemu, and the scribe of the gods, was associated with the production of the Book of the Dead, and, though he was primarily the god of time and chronologer of heaven and earth, he appears frequently as the advocate and helper of the deceased. In the CLXXXIInd Chapter (see p. 341) he is called the "scribe of right and truth who abominateth sin", and again, "Behold, he is the writing "reed of the god Neb-er-tcher, the lord of laws, who "giveth forth the speech of wisdom and understanding, whose words have dominion over the two lands".

Of himself the god says, "I am Thoth, the lord of "right and truth, who trieth the right and the truth "for the gods, the judge of words in their essence, "whose words triumph over violence .... I have "made Rā to set as Osiris, and Osiris setteth as Rā "setteth". The deeds which Thoth claims to have done on behalf of Osiris are set forth at length in the two hymns to Osiris which form the CLXXXIInd and CLXXXIIIrd Chapters (see p. 340 ff.). In several places in the Book of the Dead the deceased is made to refer to the "might of the words of the utterances "of the god Thoth", and much of what this god did for "his brother" Osiris was effected by this power. The belief in the efficacy of the words of Thoth continued till the latest period, for in the *Book of Breathings* (see p. CXCVII) we read, "Thoth, the most mighty god, "the lord of Khemennu, cometh to thee, and he writeth "for thee the *Book of Breathings* with his own fingers".

Finally, mention must be made of the various places in the tomb where the papyri inscribed with the Chapters of the Book of the Dead were placed. When the Egyptians ceased to cut the Chapters on the walls of the chambers and passages of pyramids, they wrote or painted them upon the sides, inner and outer, of wooden coffins, and this custom obtained until the end of the rule of the native kings of Egypt, about B. C. 350; the Vignettes were copied upon coffins, long after all knowledge of their meaning had been forgotten, until as late as the third century of our era. The inscribed papyrus was sometimes placed in a separate box beside the coffin, and sometimes a niche in the wall was specially cut for it; the most perfect of the papyri known have been found in niches. Frequently the papyrus was laid by the side of the mummy in the coffin, and in this case it is usually found broken by the movements of the mummy when the coffin was carried along. More frequently the papyrus was laid under the hands and between the thighs before the final swathing took place; it was also placed between the legs just above the ankles. Such papyri are usually much broken, and they are often much discoloured by the moisture of the substances, bitumen, cedar oil, etc., used in the process of embalmment. In the time of the greatest power of the priests of Åmen, in the twenty-first dynasty, large wooden figures of Osiris standing upon a pedestal were made to serve as cases for the papyri, which were tightly rolled up and tied, and pushed up inside the figures through holes in the bottom of the pedestals.[1] In later times, about B. C. 300, the figures were made solid, and vertical cavities were cut in the backs of them to hold the papyri; still later, *i. e.*, in the Roman period, when the papyri became very small, they were laid in cavities in the sides of the pedestals, which also contained mummified portions wrapped in linen of the bodies of the persons for whom they were made. Over the mummified remains, which are placed in the upper parts of the pedestals, we often find small models of sepulchral chests or coffins surmounted by figures of Anubis and hawks. The figure of the god above is no longer that of Osiris simply, but it represents the triune god Ptaḥ-Seker-Àusȧr, the god of the resurrection, and has all the attributes which belong to the ancient gods Ptaḥ and Seker. In this trinity the creator of the world, the sun, and Osiris as god of the dead were represented. Some think that Ptaḥ in this trinity represents the personification of the period of incubation which follows death and precedes the entry into eternal life. The exact position of Seker cannot be definitely described ; he is usually depicted as a mummied body with the head of a hawk, and he sometimes holds in his hands the emblems of power, rule, and sovereignty which belong to Osiris ; he is said to be the incarnation of the Apis bull at Memphis.

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[1] A good example of this class of figure, that of Ånhai, a priestess of Åmen, is figured in my *Mummy*, p. 216.

OSIRIS AND THE RESURRECTION.

It will be noticed in reading the translation of the Book of the Dead given in this volume that the deceased is always identified with the god Osiris, and that he is frequently called by the god's name. And if the religious texts written for the benefit of the dead in all periods be examined it will be found that from the fifth dynasty to the latest times Osiris is always regarded as the king and god of the dead, and that Egyptian writers always assume the identity of the blessed dead with their god. Thus in the text inscribed on the Pyramid of Unås[1] the writer identifies the king with the god Osiris and says to the god Tem, "O Tem, behold thy son, this motionless Osiris, "thou hast given him that whereon he may live. If "he liveth this Unås liveth; if he dieth not, this Unås "dieth not; if he perisheth not, this Unås perisheth not; "if he begetteth not, this Unås begetteth not; if he begetteth, this Unås begetteth." And throughout the religious literature the deceased always claims that whatever was done by the gods for Osiris should also be done for him by them. The hymns addressed to Rā and other great gods dwell more on the majesty and power which they exhibit in heaven and upon earth than upon their goodness to man; but with Osiris the case is different, and it is evident that in the earliest period he was regarded more in the light of a god who could be known, and who was known more or less personally—if we may use the word—and he was of all the gods the one singled out to receive the petitions of mankind for everlasting life.

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[1] Lines 240, 241.

It is impossible to say when Osiris began to be regarded as the god of the dead, and it is only from brief allusions that any history of him can be formed. Throughout the Egyptian texts it is assumed that the god suffered death and mutilation at the hands of his enemies; that the various members of his body were scattered about the land of Egypt; that his sister-wife Isis sought him sorrowing and at length found him; that she fanned him with her wings and gave him air; that she raised up his body and was united unto him; that she conceived and brought forth a child (Horus); and that he (Osiris) became the god and king of the underworld. In the legend of Osiris as given by Plutarch *(De Iside et Osiride)* it is said that he was murdered at the instigation of Typhon or Set, who tore the body into fourteen pieces, which he scattered throughout the land; Isis collected these pieces, and wherever she found one she built a tomb. After the death of Osiris, his son Horus did battle with Typhon his father's murderer, and, in the words of the Egyptians, "avenged his father". Notwithstanding the death and mutilation which the god suffered the Egyptians firmly believed that he rose from the dead with a body perfect in all its members, and that corruption and decay had no power over him. This fact may be deduced from a large number of passages in texts of all periods, but in one in particular which forms part of Chapter CLIV of the Book of the Dead[1] a definite statement of it occurs. The deceased says to Osiris, "Do thou embalm these my "members, for I would not perish and come to an "end, [but would be] even like unto my divine father "Kheperà, who is the divine type of him that never "saw corruption . . . . . Let not my body become "worms but deliver me as thou didst deliver thyself ". . . . . Homage to thee, O my divine father Osiris, "thou hast thy being with thy members. Thou didst "not decay, thou didst not become worms, thou didst "not waste away, thou didst not become corruption, "thou didst not putrefy, and thou didst not turn into "worms. I am the god Kheperà, and my members "shall have an everlasting existence. I shall not decay, "I shall not rot, I shall not putrefy, I shall not turn "into worms, and I shall not see corruption beneath

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[1] See *infra*, p. 282 f.

"the eye of the god Shu. I shall have my being, I "shall have my being. I shall live, I shall live, I shall "germinate, I shall germinate, I shall germinate. I shall "wake up in peace; I shall not putrefy; my intestines "shall not perish; I shall not suffer from any defect; "mine eye shall not decay; the form of my visage "shall not disappear; mine ear shall not become deaf; "my head shall not be separated from my neck; my "tongue shall not be carried away; my hair shall "not be cut off; mine eyebrows shall not be shaved "off; and no baleful injury shall come upon me. My "body shall be stablished, and it shall neither fall "into decay nor be destroyed upon this earth". The oldest copy of this Chapter is inscribed upon one of the wrappings of the mummy of Thothmes III, who reigned about B. C. 1550, and the latest is found in the Turin Papyrus (edited by Lepsius in 1842), which dates from the Ptolemaïc period. From these extracts we see that the deceased bases his certainty of an everlasting life, which was to be lived in a body which was perfect in all its members, upon the assurance that Osiris died, and rose again, and lived in a body which was perfect in all its members; and it followed for the Egyptian that if Osiris did not die and rise again his belief in a resurrection was vain. It is difficult to say with certainty whether the ancient Egyptian believed that Osiris endured pain and suffered death on his behalf or not; but it is quite clear that he believed there was some very definite connexion between the resurrection of Osiris and of himself, and also that the god was able to raise him up and to give him everlasting life, because he himself had conquered death and risen, and had become the master of everlasting life. If the legend of Plutarch, which states that Osiris was once a man who lived upon earth, really represents an Egyptian belief we may, perhaps, conclude that the manhood which was common to the god and to the suppliant supplied the reason why the prayers which are put into the mouth of the dead are always addressed to Osiris. At all events, closer personal relations existed between man and Osiris than between man and any other god; moreover, for countless generations he was the type and emblem of the resurrection, and, relying upon his power to give immortality to man, untold generations lived and died. The ceremonies connected with the celebration of the sufferings, death, and resurrection of Osiris were performed with great solemnity, and it has been thought that a representation of them took place annually in certain of his shrines.

The forms in which Osiris is depicted on the monuments and in papyri are very numerous, but we need only refer here to those which concern him in his character as king, god, and judge of the dead. In papyri he is seated on a throne within a covered shrine; his form is that of a bearded mummy wearing the *atef* crown, and he holds in his hands the crook and flail (or whip), emblems of sovereignty and dominion. On the side of the throne (which rests upon a pedestal made in the form of , the symbol of that which is straight or right,) is the emblem of the union of Southern and Northern Egypt, which typifies the sovereignty of the god over the whole land; the throne is sometimes placed upon water, wherein we may probably see the origin of the tradition of certain Eastern peoples which makes the throne of the Deity to rest above running water. Behind him frequently stand the goddesses Isis and Nephthys, and facing him, standing upon a lotus flower, are the four children of Horus (see p. 14). Thus seated praise was offered to him in these words:— "Glory be to thee, Osiris Un-nefer, the "great god within Abydos, king of eternity, lord of "the everlasting, who passeth through millions of "years in his existence" (p. 11). "Praise be unto thee, "O Osiris, lord of eternity, Un-nefer, Harmachis, "whose forms are manifold, and whose attributes are "majestic . . . . Those who have lain down (*i. e.*, the "dead) rise up to see thee, they breathe the air and "they look upon thy face when the disk riseth on its "horizon; their hearts are at peace inasmuch as they "behold thee, O thou who art Eternity and Everlast-"ingness" (p. 34). In an address to Osiris by Thoth which forms the CLXXXIInd Chapter of the Book of the Dead (see p. 340) he is said to be the "Governor of those who are in the underworld", and "to make men and women to be born again", the new birth being the birth into the life which is beyond the grave; and being himself everlasting he had power to bestow eternal existence upon his followers.

Concerning the form in which Osiris rose from the dead the texts are silent, and nothing is said as to the nature of his body in the underworld; that he dwelt in the material body which was his upon earth there is no reason whatever to suppose, for there are indications in the texts which point to a definite belief in the resurrection of a spiritual body, both in the case of the god and of men. Before, however, this point is touched upon reference must be made to the ideas which the Egyptians held concerning the component parts of man's entity, material, spiritual, and mental. The physical or material body, called *khat*, was liable to decay, and could only be preserved by mummifying; both gods and man possessed bodies of this nature. When the material body had been brought to the tomb for burial, provided that the prescribed prayers had been said over it and the proper ceremonies had been duly performed by the priests, it acquired the power of sending forth from itself a body, called *sāḥu*, which was able to ascend to heaven and to dwell with the gods there. The only suitable rendering for the word *saḥu* is "spiritual body", and this meaning fits very well into the translation of the texts where the word is found. The educated Egyptian never believed that the material body would rise again and take up a new life, for he well understood that flesh and blood could not inherit immortality. It has been urged by some that the custom of mummifying the dead, which obtained throughout Egypt for so many thousands of years, was maintained because the Egyptian believed in the resurrection of the material body, but it is not so; they mummified their dead simply because they believed that spiritual bodies would "germinate" in them. In several places it is distinctly said that the "soul is in heaven, and the body upon earth",[1] and even the dead body of Osiris himself rested upon earth in Heliopolis (see p. 290); elsewhere[2] it is said to the deceased, "Thy soul is "in heaven before Rā, thy KA hath what should be "given to it with the gods, thy SĀḤU hath power (*or* "is glorious) with the KHUS, and thy body *(khat)* is "stablished in the underworld *(ṭuat)*." It is possible that certain simple folk may have been led to believe that because meat offerings and drink offerings in abundance were taken to the tombs the deceased must naturally partake of them, and it is more than probable that the Egyptians in a semi-savage state made such offerings because they believed them necessary for their dead.

The offerings taken to the tomb were intended for the *ka* of the deceased. The word *ka* has formed the subject of several learned dissertations by various scholars, and it is now generally rendered by "double"; it has its equivalent in the Coptic ⲕⲱ and in the Greek εἴδωλον, and in certain places may be rendered by all the meanings of these equivalents. This abstract individuality or personality possessed all the attributes of the man himself, and, though its normal dwelling-place was in the tomb along with the body, it could wander about at will; it was independent of the man to whom it belonged and could even go and dwell in the statue of a man. The *ka* could both eat and drink, and at a very early period a small chamber was specially prepared for it in the hall of the tomb; this was provided with an opening through which it might snuff the smell of the incense and other offerings made therein, and it was the duty of certain members of the priesthood to minister duly and regularly to its needs. When actual offerings failed it would seem that the *ka* fed upon those which were painted or sculptured upon the walls and altars in the tomb, and when these were wanting it appears that it might even be reduced to eating offal and drinking filthy water.

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[1] Among others see *Recueil de Travaux*, t. IV. p. 71 (l. 582).

[2] Lieblein, *Que mon nom fleurisse*, p. 2, l. 2ff. and p. 17, l. 2ff.

Connected in some inexplicable way with the *ka* was the *ba*, or soul, which according to some texts is said to eat of the funeral offerings along with the *ka*, in whom or with whom it was supposed to dwell, but according to others it ascended into heaven where it lived with Rā and the beatified dead. From one point of view it is not a material thing, and from another it is a tangible thing; it is depicted as a human-headed hawk, and in a Vignette in the Papyrus of Nebqeṭ (ed. Devéria and Pierret, pl. 3) it is seen flying down the funeral pit bearing air and food to the mummified body, lying in the mummy chamber, to which it belongs. The *ba* could leave its place in heaven and visit the body whenever it pleased, and it had power to assume any form which it pleased.

Certain of the characteristics of the *ba* were shared by the heart, *àb*, which was believed to be the source both of life and of good and evil in man. The preservation of the heart was of the first importance, and several Chapters of the Book of the Dead were composed with the object of keeping it out of the clutches of the "stealers of hearts". In the Judgment Scene it is the one member of the body which is singled out for special examination, and the large numbers of heart amulets which are preserved in the national collections of Egyptian antiquities testify to the anxiety which the Egyptians felt as to its security.

With the *ba*, or soul, the *khaibit*, or shadow, is often mentioned, and it seems to have been nourished by the offerings which were made in the tomb of the man to whom it belonged. It had an existence apart from the body, and like the *ka*, or double, it could wander wherever it pleased. An interesting passage concerning the shadow is found in the XCIInd Chapter of the Book of the Dead where the deceased prays:—

"O keep not captive my soul, O keep not ward over "my shadow, but let a way be opened for my soul "and for my shadow, and let them see the Great "God in the shrine on the day of the judgment of "souls, and let them recite the utterances of Osiris, "whose habitations are hidden, to those who guard "the members of Osiris, and who keep ward over the "*khu*s, and who hold captive the shadows of the dead "who would work evil against me" (see p. 152).

Another integral part of a man was the *khu*, or "shining", translucent covering (?) of the spiritual body, which dwelt in heaven with the gods. It is difficult to explain its exact relationship to the double, and the soul, and the heart, and the shadow, but in certain passages in which the word occurs it seems as if it had some close connexion with the soul, for it is mentioned along with it.

In several passages, both in early and late texts, the *sekhem* of a man is mentioned with the *ba*, or soul, and sometimes with both the *ka*, or double, and the *ba*. One of the meanings of *sekhem* is "form" or "statue", but another meaning is "power", and it seems as if the Egyptians conceived the idea of the power or vital force of a man living with him in heaven. The gods were supposed to possess doubles, and souls, and shadows, and hearts, and *khu*s, but it is doubtful if they were endowed with *sekhemu*; it is probable that they were not; many of them were themselves *sekhemu* or "Powers".

There remains now but one attribute of a man to mention, and that is the *ren* or name ; in Egypt a man took the most extraordinary precautions to prevent his name from being blotted out, for it was the common belief that unless the name of a person were preserved he ceased to exist. Already in the Pyramid texts, as Dr. Wiedemann has pointed out[1] we find the deceased making supplication that his name may flourish (literally, germinate) along with the names of Tem, Shu, Seb, and other gods, and the same desire is expressed in texts from the sixth dynasty down to the Roman period, when we find that a number of papyri were inscribed with invocations to one or more gods with the sole object of making to flourish[2] the names of those for whom they were copied. The *ren*, or name, had some close connexion with the *ka*, or double, as may be seen from the passage in the text of Pepi I.[3]

Thus we see that the *sāḥu*, or spiritual body, the *ka*, or double, the *ba*, or soul, the *àb*, or heart, the *khu*, or shining form, the *sekhem*, or vital force, and the *ren*, or name, and the *khaibit*, or shade, were all believed to come into existence after death, and it seems that the various parts which we have enumerated together made up the spiritual body which "germinated" in the *khat* or material body. There is little doubt that the beliefs in the existence of these various members of the spiritual body are not all of the same age, and they probably represent several stages of intellectual development on the part of the Egyptian; their origin and development it is now impossible to trace, for already in the fifth and sixth dynasties their existence is accepted as an accomplished fact.

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[1] *Recueil de Travaux*, tom. XVII, p. 17.

[2] An interesting collection of such documents was published by Lieblein in 1895 entitled *Le livre Que mon nom fleurisse.*

[3] "Pepi passeth on with his flesh, Pepi is happy with his name, Pepi liveth with his ka" (l. 169).

A question naturally arises at this point, as to when this spiritual body began its existence; but unfortunately no satisfactory answer can at present be given to it, for no text yet discovered supplies the necessary information. It is natural to suppose that the *sāḥu*, or spiritual body, came into being as a result of the prayers which were recited on the day of the burial of the mummified body, and of the ceremonies which were performed at the same time. On the other hand, there exist distinct proofs that the Egyptians believed in a Judgment which was to be held in the domain of Osiris, and we should hardly expect the spiritual body to begin its career until after the trial of the heart in the Balance, and until the verdict of the gods at this Judgment was favourable to the deceased. The whole question is full of difficulty, chiefly because the Egyptians themselves did not, I imagine, form definite ideas on such subjects, or if they did, they did not put them in writing. It is, however, perfectly certain that they believed that Osiris had the power to make men to be born after death into a new life, and that such life was everlasting; and they ascribed to him this power because he had himself suffered death and mutilation and had risen from the dead.

THE JUDGMENT OF THE DEAD.

An examination of the papyri inscribed with the Theban Recension of the Book of the Dead shews that they may be divided into two classes, viz., (1) those in which the Chapters of Coming forth by Day are preceded by Introductory Hymns to Rā and Osiris, and by a Judgment Scene, and (2) those in which they are preceded by a simple Vignette in which the god Osiris is seen seated within a shrine. The oldest papyri of the eighteenth dynasty[1] lack such Introductory Hymns and the Judgment Scene, which appear most often in the illuminated papyri of the last half of the eighteenth dynasty; they continue in the nineteenth dynasty, but frequently in a less full form. In the older Recensions of the Book of the Dead there is no attempt to describe the Judgment pictorially, and although it is pretty certain that every Egyptian believed that he would be judged after death, there is no definite statement of the fact. It will be noticed that a

[1] *E.g.*, the Papyrus of Nebseni and the Papyrus of Nu.

section of Chapter XXX B contains the words, "My "heart, my mother; my heart, my mother! My heart "whereby I came into being! May naught stand up to "oppose me at my judgment; may there be no opposition to me in the presence of the sovereign princes "[of Osiris]; may there be no parting of thee from "me in the presence of him that keepeth the Balance" (see p. 79). "Let there be joy of heart unto us at the "weighing of words. Let not that which is false be "uttered against me before the great god, the lord "of Åmentet" (see p. 80). Here clearly we have suggested the idea of weighing the heart, as the symbol of the seat of life and the source of good and evil actions, and as a matter of fact the Vignette of the Chapter, which first appears in the eighteenth dynasty, represents the deceased sitting in one pan of the scales and being weighed against his heart which is placed in the other. It is not easy to say exactly what belief underlies this Vignette, but it seems to indicate that the guardian of the scale weighed the body to see if it had carried out properly the heart's directions, and that if it had done so it would counterbalance exactly the heart, and the beam of the scales would be straight. This testing of the body or heart, or both, took place in the presence of Osiris on the day when "words were weighed".

In the Papyrus of Ani (sheet 31) four small Vignettes accompany the Negative Confession, which forms part of the CXXVth Chapter, and in one of these we see the heart of the deceased in one pan of the balance, and a feather, emblematic of Right and Truth, *i. e.*, "what is straight", in the other. The god Anubis is testing the tongue of the balance, and close by stands the monster Ām-met or "eater of the dead". Here we have a proof that in addition to the weighing of a man's body against his heart, the heart itself was weighed against Right and Truth, and that this stage of the Judgment also took place in the presence of the god Osiris, the judge of the dead. In the eighteenth dynasty, if not earlier, the idea of the Judgment took great hold upon the minds of the Egyptians, and it found expression in the large and elaborate Vignette which is prefixed to the copies of the Chapters of Coming Forth by Day which were made at this period; it is, however, impossible to say whether the large Vignette is a development of that which accompanies the CXXVth Chapter, or whether each had a distinct origin. When once the idea of the great Judgment Scene had developed itself it seems to have been felt that the deceased ought not to enter into the Hall of Judgment without having first uttered words of prayer and praise to the great gods Rā and Osiris, to the former as the greatest of the cosmic gods, and to the latter as the judge and god of the dead; hence were composed the Introductory Hymns to Rā and Osiris, of which several examples are known.

In the hymns to Rā the deceased apostrophizes the glory and majesty of the One god, the creator of the world and all that therein is, who manifests himself to his creatures under the form of the sun, by whose heat and light men and women, beasts and feathered fowl, fish and creeping things, trees and herbs have their being. The darkness of night into which the sun disappeared when he set was personified as an enemy of the sun, and the daily victory of light over darkness was hymned with gladness by his worshippers. From one point of view the Egyptian regarded the course of the sun as a type of his own life, and day symbolized life and night death; the conflict in which the sun engaged with the powers of darkness typified the struggle of the deceased with his enemies in the underworld, and man hoped that he would overcome them even as the sun vanquished all who opposed his course. In a fine hymn (see p. 10) the deceased says:— "O thou beautiful Being, thou "dost renew thyself in thy season in the form of the "Disk within thy mother Hathor; therefore in every "place every heart swelleth with joy at thy rising "eternally . . . . . O Rā, the divine man-child, the heir "of eternity, self-begotten and self-born, prince of the "Ṭuat, governor of the regions of Ȧuḳert, . . . thou "god of life, thou lord of love, all men live when "thou shinest; thou art crowned king of the gods. "Those who are in thy following sing unto thee with "joy and bow down their foreheads to the earth "when they meet thee, thou lord of heaven, thou lord "of earth, thou king of Right and Truth, thou lord "of eternity, thou prince of everlastingness, thou sovereign of all the gods, thou god of life, thou creator of eternity, thou maker of heaven wherein thou "art firmly established. The company of the gods "rejoice at thy rising, the earth is glad when it beholdeth thy rays, the peoples that have been long "dead come forth with cries of joy to see thy beauties daily . . . . . The Serpent-fiend (*i. e.*, Darkness) "hath fallen, his arms are hewn off, the knife hath "cut asunder his joints. Rā liveth in unchanging and "eternal law and order." Again, in another hymn (see p. 8) we read:— "Thou risest, thou risest, thou "shinest, thou shinest, thou art crowned king of the "gods. Thou art the lord of heaven, thou art the lord "of earth; thou art the creator of beings celestial and "of beings terrestrial. Thou art the One god who came "into being in the beginning of time. Thou didst create "the earth, thou didst fashion man, thou didst make "the watery abyss of the sky, thou didst form Ḥāpi "(*i. e.*, the Nile), thou didst create the watery abyss and "didst give life to all that therein is. Thou hast knit "together the mountains, thou hast made mankind and "the beasts of the field to come into being, thou hast "made the heavens and the earth. Thou art crowned "Prince of heaven, thou art the One dowered [with "all sovereignty] who comest forth from the sky. Rā "is victorious! O thou divine youth, thou heir (literally, flesh and bone) of everlastingness, thou self-

"begotten one, O thou who didst give thyself birth! "O One, mighty [one], of myriad forms and aspects, "king of the world, Prince of Ȧnnu, lord of eternity "and ruler of everlastingness, the company of the "gods rejoice when thou risest and when thou sailest "across the sky .... Thou art unknown, and no tongue "is worthy (?) to declare thy likeness ; only thou thyself [canst do this]. Thou hearest with thine ears, "and thou seest with thine eyes. Millions of years "have gone over the world ; I cannot tell the number of those through which thou hast passed." From these passages it is clear that the Egyptians believed that the god who was typified by the sun was eternal, immortal, and unknown (*i. e.*, invisible), that he created himself, and the world, and the beings and things in it ; he was also One and Alone, and there was none like unto him, for the gods, of whom he was king, only possessed certain of his attributes and characteristics. It has been denied by some that his oneness or unity is the same as the unity of God Almighty, though I believe there is no good reason for this view ; but whether it be or not it is perfectly certain that when the Egyptians declared that their god was One they meant exactly what the Hebrews meant when they declared that Jehovah was One,[1] and what the Arabs meant, and still mean when they cry out that Allah is One.[1] At all events the One god of the Egyptians possessed all the essential attributes of the Christian's God.

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[1] "Hear, O Israel, Adonai our God is God One" (אֶחָד) Deuteronomy VI. 4.

In the hymns to Osiris the deceased enumerates the various titles of the god and mentions his most ancient shrines. Osiris is declared to be the son of Seb, the earth-god, and of Nut, the sky-goddess, and "as prince of gods and men" to have "received the crook, and the whip, and the dignity of his divine fathers"; he is the king of eternity and lord of everlastingness, and his existence is for millions of years. In his name "Osiris" he is most terrible, and he endureth for ever in his name "Un-nefer". Though possessing the attribute of eternal which is ascribed to Rā he is not "self-begotten and self-born" like that god; Rā has no offspring in the human sense of the word, but Osiris begot a son (after his death, according to one legend), who succeeded to his father's throne upon earth and "avenged" him on Set his murderer. From Rā the deceased asks only that he may behold him "at dawn each day" (see p. 9), but from Osiris he asks (see p. 12) that his *ka*, or double, may have "splendour in heaven, and might upon earth, and triumph in the underworld". And he adds, "May I sail down to Ṭaṭṭu (Mendes or Busiris) like "a living soul and up to Ȧbṭu (Abydos) like a *Bennu*

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[1] "He God is One (هُوَ آللّٰهُ أَحَدٌ); the eternal God; he begetteth not, neither is he begotten; and there is not any one like unto him". *Koran*, Chap. CXII.

"bird; may I go in and come out without repulse at "the pylons of the lords of the underworld; may there "be given unto me loaves of bread in the house of "coolness, and offerings of food in Ȧnnu (Heliopolis), "and a homestead for ever in Sekhet-Ȧru with wheat "and barley therefor."

Judging by the arrangement of the Papyrus of Ani, the Papyrus of Hu-nefer, the Papyrus of Qenna, and other documents of the period, it seems pretty clear that the Introductory Hymns and the Vignette of the Judgment Scene together formed a special section of the fine papyri of the Theban Recension. The Vignette of the Judgment Scene varies in detail greatly in the various papyri, though the essential parts of it are always preserved; the fullest form known of it is given in the Papyrus of Ani and may be thus described:— In one portion of a chamber in the domain of Osiris, which we may assume to be the Hall of the Double Maāt, or Right and Truth, a balance is set wherein the heart of the deceased is to be weighed; the beam of the balance is suspended upon a projection from the standard made in the form of the feather which symbolizes Right and Truth. Upon the beam of the balance sits the dog-headed ape which was associated with Thoth, the scribe of the gods. The weighing of the heart is carried out in the presence of the company of the gods, which is here represented by the following members of it:—

1. Rā-Ḥeru-Khuti, or Rā-Harmachis, the great god

within his boat. This boat was called the "Bark of millions of years", and there sat in it along with Ra the gods Kheperȧ and Tem, his own forms in the morning and evening respectively.

2. Temu or Tem, the form of Rā at eventide. He was the head of the company of gods at Heliopolis, and is always represented in human form. This fact indicates that already in the earliest times known to us he had gone through all the various stages through which gods pass and had assumed a final and definite form.

3. Shu, the son of Rā and Hathor, who lifted up the goddess Nut, or the sky, from the embrace of Seb the earth-god; he typified the light.

4. Tefnut, the twin-sister of Shu; she is depicted as a woman with the head of a lioness; she typified moisture.

5. Seb, the earth-god, the son of Shu, husband of Nut, and by her father of Osiris and Isis, Set and Nephthys.

6. Nut, the female counterpart of Nu, or the watery mass from which all the gods were evolved, and upon which the "Bark of millions of years floated".

7. Isis, the sister-wife of Osiris and mother of "Horus son of Isis"; she probably typified the dawn.

8. Nephthys, daughter of Seb and Nut, sister of Osiris and Isis, and the sister-wife of Set; she is also said to be the mother of Anubis by Osiris; she probably typified eventide or twilight.

9. Horus, the sun-god, who is to be distinguished from Horus the son of Isis. He is represented in human form but with the head of a hawk; the hawk was the symbol of Horus, and the worship of that bird is probably the oldest in Egypt.

10. Hathor, the goddess of that portion of the sky wherein Horus the sun-god rose and set.

11. Hu and Sa, two gods who had their places in the boat of the sun at creation.

It will be noticed that several of the gods, *e. g.*, Nu, Ptaḥ, Khnemu, Kheperȧ, Set, Ȧnpu, Ȧp-uat, Ȧmsu, Ḥāpi, and several goddesses, *e. g.*, Maāt, Nit, Sekhet, Bast, Serq, Uatchit,[1] are not here represented; the explanation of this fact is that only the gods and the goddesses of the funeral company of Osiris are considered to be interested in the judgment of the dead.

On one side of the scale we see the god Anubis testing the tongue of the balance, and behind him stand Thoth, the scribe of the gods, writing down the result of the weighing, and the tri-formed[2] beast Ām-mit, the "Eater of the Dead", who is waiting to devour the heart of Ani should it be found light in the balance. On the other side of the balance are Ani's "luck" or "destiny"; an object called *meskhen* which has been described as a "cubit with human head", it either typifies the embryo, or has some connexion with the birth of Ani ; his soul in the form of a human-headed bird perched upon a pylon ; and behind these are the goddesses Renenet and Meskhenet who presided over Ani's birth-chamber and rearing. Behind these stand Ani himself and his wife Thuthu with heads reverently bent. Ani is here depicted in human form, and wearing garments and ornaments similar to those which he wore upon earth. It is quite clear that the body which he has in this Hall of Judgment cannot be the body with which he had been endowed upon earth, and we are probably to understand that it is his spiritual body, wearing the white robes of the beatified dead in the world beyond the grave, which we see. He is perfect in all his members, which are endowed with the strength and power that belong to those who have risen in a spiritual or glorified body from the dead. Though he stands at the entrance of the Hall and the weighing of the heart has not yet taken place, the artist depicted him in the form in which it was always assumed the just would appear before Osiris. The heart having been placed in one pan of the scales and the feather, symbolic of truth, in the other, Ani utters the words which form Chapter XXX B of the Book of the Dead (see p. 79) wherein he prays that there may be no parting of his heart from him in the presence of the guardian of the Balance. This done, Anubis tests the tongue of the balance, and finds that the beam is exactly straight and that the heart balances the feather exactly; the dog-headed ape seated on the standard reports this to Thoth, who, standing with his writing-reed in hand, is ready to note the result and to declare it to the gods. It is interesting to observe that the heart was only required to balance the feather and not to outweigh it, a fact which indicates that the pious Egyptian was supposed to be able to satisfy the demands and requirements of the law, and that he took his stand in the Judgment and hoped for acquittal by virtue of the good deeds which he had done in the body.

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[1] For descriptions of these deities see my *Papyrus of Ani*, p. CVII f.

[2] One-third crocodile, one-third lion, and one-third hippopotamus.

The god Thoth next addressed the company of the gods as follows :— "Hear ye this judgment. The heart "of Osiris hath in very truth been weighed, and his "soul hath stood as a witness for him; it hath been "found true by trial in the Great Balance. There hath "not been found any wickedness in him; he hath not "wasted the offerings in the temples; he hath not "done harm by his deeds; and he spread no evil "reports [about men] while he was upon earth." To this speech the gods reply: "That which cometh forth "from thy mouth [O Thoth, dwelling in Khemennu,] "is confirmed. Osiris, the scribe Ani, is holy and "righteous. He hath not sinned, neither hath he done "evil against us. The devourer Āmemet shall not be "allowed to prevail over him, and meat-offerings and "entrance into the presence of the god Osiris shall "be granted unto him, together with a homestead for "ever in Sekhet-ḥetepu, as unto the followers of "Horus."[1]

The gods confirm the report of Thoth, and Ani, having been found just, is led into the presence of Osiris by "Horus the son of Isis". The words "found just" represent in a measure the words *maā kheru* (masc.) or *maāt kheru* (fem.) which are always added after the name of the deceased in funeral texts; there is no example of their application to a living person. Much has been written about them, and many renderings have been suggested for them, such as "true of voice", "justified", "triumphant", "victorious"; they actually mean "right" *(maā)* and "word" *(kheru)*, and seem to be meant to express the belief on the part of the writer that the deceased has satisfactorily passed the ordeal of judgment, and that he has attained to the state in which his commands, whatever they may be, will be carried out duly and effectually.

While Horus is leading Ani into the presence of his father he addresses Osiris, saying, "I have come "unto thee, O Un-nefer, and I have brought the Osiris "Ani unto thee. His heart hath been [found] right"eous coming forth from the balance, and it hath not "sinned against any god or goddess. Thoth hath "weighed it according to the decree uttered unto

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[1] The Ḥeru-shesu, or followers of Horus, are a class of mythological beings or demi-gods who already in the Pyramid Texts are supposed to recite prayers on behalf of the deceased, and to assist Horus and Set in "opening his mouth". For a description of this ceremony, see my *Papyrus of Ani*, p. 26, f.

"him by the company of the gods; and it is very true "and righteous. Grant unto him cakes and ale; and "let him enter into the presence of Osiris (*i. e.*, into "thy presence); and may he be like unto the fol"lowers of Horus for ever." In the last division of the Judgment Scene we see Ani kneeling by a table of offerings placed before the shrine of the god Osiris, to whom he says, "O lord of Ȧmentet, I am in thy "presence. There is no sin in me, I have not lied "wittingly, nor have I done aught with a false heart. "Grant that I may be like unto those favoured ones "who are round about thee, and that I may be an "Osiris greatly favoured of the beautiful god and be"loved of the lord of the world, [I] the royal scribe "indeed, who loveth him, Ani, triumphant before the "god Osiris." It will be noticed that Ani now has his hair whitened, and that he wears upon his head the object which is called a cone, the signification of which is unknown. He has at length penetrated to the throne of "Osiris, the lord of eternity"—as the words written above him read—and Ani's petition to the god is that he may become "an Osiris", that is to say, a being endowed with a spiritual body which can never again see death or suffer corruption. The answer of Osiris is not given in the papyrus, nor is it, as far as I have seen, in any papyrus where a similar petition is made; but just as it is always assumed that the heart of the deceased will always balance the feather of law or right and truth, so is it also assumed that the petition of the deceased will always be favourably received, and that he will henceforth be free to go about in the god's domains without let or hindrance, and to participate in all the occupations of the great god himself. Thus the Judgment Scene ends, and this section of the papyrus in which it is found is followed by the "Chapters of Coming Forth by Day".

The question naturally arises here :— When did the judgment in the Hall of Osiris take place? To this no definite answer can be given, for the reason that no text supplies the information needed. There are no grounds, so far as I see, for assuming that the Egyptians believed in a great general day of judgment when all the world shall be judged, and the wicked shall be punished, and the righteous shall be rewarded, or for thinking, as some have done, that the mummified bodies were laid in the tomb to await a general resurrection. On the contrary, all the evidence seems to point to the conclusion that the judgment of each individual was thought to take place immediately after death, and if this was the belief it follows that punishment or reward was allotted to the dead at once. The evil heart, or the heart which had failed to balance the feather symbolic of the law, was given to the monster Ām-mit to devour ; thus punishment consisted of instant annihilation, unless we imagine that the destruction of the heart was extended over an indefinite period. The difficulty of the subject is further complicated when we come to consider the use and object of the funeral ceremonies and prayers. If at his death the soul of a man passed to immediate judgment, what could the ceremonies and prayers of the priests avail it? We know that the embalming of a body in the best and most expensive way occupied a period varying from seventy to about one hundred days, and that several more days were necessary before the body was coffined and laid with the proper ceremonies in the tomb. If the prayers which the priests recited and the ceremonies which they performed over it at the grave were absolutely necessary for the future well-being of its soul, and if the soul could not begin its beatified existence until such prayers had been said and such ceremonies had been performed, it is difficult to understand why such a lengthy process of embalmment was resorted to, for during the period which elapsed between death and burial the soul must have tarried in some intermediate place. In the absence of exact knowledge we can only assume that certain prayers were said for the benefit of the deceased immediately after death, and that such prayers assured his acquittal in the Hall of Osiris, and procured for him entrance into the abode of the blessed. This done, the embalmment of the body might be carried out at the convenience of all concerned, and the elaborate and formal ceremonies connected with the sepulture of the great would follow in due course. The beliefs which are connected with the judgment of the dead are so numerous and so conflicting, and belong to so many various periods of development of religious thought in Egypt that it is impossible to harmonize them ; as new nexts are discovered the difficulties will probably disappear one by one, and the future labours of Egyptologists will clear up many obscure passages which up to the present have been misunderstood.

THE ELYSIAN FIELDS OR HEAVEN.

At a very early period in their history the Egyptians believed in the existence of a place wherein the blessed dead led a life of happiness, the characteristics of which much resemble those of the life which he had led upon earth ; these characteristics are so similar that it is hard to believe that in the early times the one life was not held to be a mere continuation of the other. At all events the delights and pleasures of this world were believed to be forthcoming in the next, and a life there in a state of happiness which depended absolutely upon material things was contemplated. Such ideas date from the time when the Egyptians were in a semi-savage state, and the preservation of them is probably due to their extreme conservatism in all matters connected with religion ; the remarkable point about them is their persistence, for they occur in texts which belong to periods when it was impossible for the Egyptians to have attached any serious importance to them, and some of the coarsest ideas are in places mingled with the expression of lofty spiritual conceptions. In a passage in the text of Unȧs it is said of this king (l. 623), "Unȧs hath come "to his pools which are on both sides of the stream "of the goddess Meḥt-urt, and to the place of verdant offerings, and to the fields which are on the "horizon; he hath made his fields on both sides of "the horizon to be verdant. He hath brought the "crystal to the Great Eye which is in the field, he "hath taken his seat in the horizon, he riseth like "Sebek the son of Neith, he eateth with his mouth, "he voideth water, he enjoyeth the pleasures of love, "and he is the begetter who carrieth away women "from their husbands whenever it pleaseth him so to "do". And in the text of Tetȧ (l. 286 f.) we read, "Hail, Osiris Tetȧ, Horus hath granted that Thoth "shall bring thine enemy unto thee. He hath placed "thee behind him that he may not harm thee and "that thou mayest make thy seat upon him, and that "when coming forth thou mayest sit upon him so that "he may not be able to force intercourse upon thee". These passages give a very clear idea of the state of Egyptian morals when they were written, and they indicate the indignities to which those vanquished in war, both male and female, were exposed at the hands of the conquerors.

The texts of the early period, as will be seen from the extracts given further on, give a large amount of information about the pleasures of the deceased in the world beyond the grave, but no attempt to illustrate the employments of the blessed dead is given until the eighteenth dynasty, when the Vignette to the CXth Chapter of the Book of the Dead was inserted in papyri. Here we have an idea given of the conception which the Egyptian formed of the place wherein he was to dwell after death. A homestead or farm, or country, intersected with canals is at once his paradise and the home of the blessed dead, and the abode of the god of his city. This place is called Sekhet-Ȧaru or "Field of Reeds", and this name seems to indicate that the Egyptian placed his paradise in the north of Egypt, probably in some part of the Delta or in the islands of the sea still further north. Certain it is that the deceased prays several times that the "sweet breath of the north wind" may be given unto him, and those who have experienced the discomfort of a south wind on a hot day in Egypt will sympathize with him. The Field of Reeds, however, was but a portion of the district called "Sekhet-Ḥetep" or "Sekhet-Ḥetepet", or "Fields of Peace", over which there presided a number of gods, and here the deceased led a life which suggests that the idea of the whole place originated with a nation of agriculturists. In the coloured Vignette which faces Chapter CX (see p. 170) the scribe Ani is seen being introduced to the gods of Sekhet-ḥetep by Thoth, who accompanies him to smooth his way and to do for him all that he did for Osiris. Next we see him sailing in a boat laden with offerings which he is bearing to the hawk-god. Lower down we see him reaping wheat and driving the oxen which tread out the corn, and beyond that he is kneeling before two heaps of grain, one red and one white. In the next division he is ploughing the land of Sekhet-Ȧnru or Sekhet-Ȧaru by the side of a stream of vast length and unknown breadth, which contains neither worm nor fish. In the fourth division is the abode of the god Osiris, and here are the places where dwell those who are nourished upon divine food, and the spiritual bodies of the dead. In one section of this division the deceased placed the god of his city, so that even in respect of his religious observances his life might be as perfect as it was upon earth. His wishes in the matter of the future life are well expressed in the following prayer (see p. 172):—"Let me be rewarded with thy fields, O god Ḥetep; that which is "thy wish shalt thou do, O lord of the winds. May "I become a Khu therein, may I eat therein, may I "drink therein, may I plough therein, may I reap "therein, may I fight therein, may I make love therein, "may my words be mighty therein, may I never be "in a state of servitude therein, but may I have authority therein." Elsewhere in the same Chapter the deceased addresses the gods of the various lakes and sections of the Elysian Fields, and he states that he has bathed in the holy lake, that all uncleanness has departed from him, and that he has arrayed himself in the apparel of Rā; in his new life even amusements are provided (but they are the amusements of earth), for he snares feathered fowl and sails about in his boat catching worms and serpents. A remarkable passage in the text of Unås (l. 496 ff.) describes the deceased king as a soul in the form of a god who devours his fathers and mothers, and mankind generally, and gods. He hunts and entraps the gods in the plains of the next world, and having tied them securely he slays and disembowels them. The choice portions of their bodies he boils and consumes at his meals at dawn, eventide, and midnight; the remainder he burns to heat the cauldrons. He eats the hearts carefully so that he may absorb the vital powers of the gods, and by eating other portions also he acquires all the attributes of the god. Inasmuch as he has eaten the bodies of the gods he becomes indeed a god, and since they possessed the attribute of everlasting life and could not die again, the king becomes straightway possessed of their attributes. Here again we have a trace of a savage custom, namely that of cutting out a portion of some intestine of a foe and eating it in order to acquire his mental and physical powers; such a custom must have disappeared from Egypt long before the monuments known to us were made, and it is hard to understand the retention of such a notion in a text filled with sublime thoughts and ideas.

In the texts of all periods we read often that the deceased lives with Rā, that he stands among the company of the gods, and that he is one like unto the divine beings who dwell with them; but little is told us concerning his intercourse with those whom he has known upon earth, and if it were not for some two or three passages in the Theban Recension of the Book of the Dead we should be obliged to assume that the power to recognize the friends of earth in the next world was not enjoyed by the deceased. But that he really possessed this power, at least so far as his parents were concerned, we learn from the CXth Chapter, where the deceased, addressing a pool or lake situated in the first section of the Elysian Fields, says (see p. 175), "O Qenqentet, I have entered into thee, and I have seen the Osiris [my "father], and I have identified my mother," a delight, however, which he brackets with the pleasures of making love and of catching worms and serpents! In the papyrus of the priestess Ȧnhai (Brit. Mus. No. 10,472) we actually see the deceased lady in converse with two figures, one of whom is probably her father and the other certainly her mother, for above the head of the latter are written the words "her mother" *(mut-s)* followed by the name. A supplementary proof of this is afforded by a passage in the LIInd Chapter, where the deceased says (see p. 103):— "The gods shall "say unto me: 'What manner of food wouldst thou "'have given unto thee?' [And I reply:] 'Let me eat "'my food under the sycamore tree of my lady, the "'goddess Hathor, and let my times be among the "'divine beings who have alighted thereon. Let me "'have the power to order my own fields in Ṭaṭṭu "'and my own growing crops in Ȧnnu. Let me live "'upon bread made of white barley, and let my ale "'be [made] from red grain, and may the persons of "'my father and my mother be given unto me as "'guardians of my door and for the ordering of my "'territory.'" The same idea is also expressed in the CLXXXIXth Chapter (l. 7). Thus the deceased hoped to have in the next world an abundance of the material comforts which he enjoyed in this world, and to meet again his own god, and his father and mother; as we see him frequently accompanied by his wife in several Vignettes to other Chapters we may assume that he would meet her again along with the children whom she bore him.

It will be noticed that little is said throughout the Book of the Dead about the spiritual occupations of the blessed dead, and we are told nothing of the choirs of angels who hymn the Deity everlastingly in the religious works of later Western nations. The dead who attained to everlasting life became in every respect like the divine inhabitants of heaven, and they ate the same meat, and drank the same drink, and wore the same apparel, and lived as they lived. No classification of angels is mentioned, and grades of them like Cherubim, and Seraphim, Thrones, Powers, Dominions, etc., such as are found in the celestial hierarchy of Semitic nations are unknown; a celestial city constructed on the model described in the Apocalypse is also unknown.

We have seen that the Elysian Fields much resembled the flat, fertile lands intersected by large canals and streams of running water such as must always have existed, and may still be seen in certain parts of the Delta; of the distance to be traversed by the dead before they were reached nothing whatever is said. As the Egyptian made his future world a counterpart of the Egypt which he knew and loved, and gave to it heavenly counterparts of all the sacred cities thereof, he must have conceived the existence of a water way like the Nile, with tributaries and branches, whereon he might sail and perform his journeys. According to some texts the abode of the dead was away beyond Egypt to the north, but according to others it might be either above or below the earth. The oldest tradition of all placed it above the earth, and the sky was the large flat or vaulted iron surface which formed its floor; this iron surface was supported upon four pillars, one at each of the cardinal points, and its edges were some height above the earth. To reach this iron ceiling of the earth and floor of heaven a ladder was thought to be necessary, as we may see from the following passage in which Pepi the king says, "Homage to thee, "O ladder[1] of the god, homage to thee, O ladder of Set. "Set thyself up, O ladder of the god, set thyself up,

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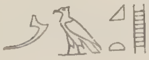
[1]  *maqet* (Pepi I, l. 192).

"O ladder of Set, set thyself up, O ladder of Horus, "whereby Osiris appeared in heaven when he wrought "protection for Rā . . . . . For it is thy son Pepi, and "this Pepi is Horus, and thou hast given birth to this "Pepi even as thou hast given birth to the god who is "the lord of the ladder. Thou hast given unto him the "ladder of the god, and thou hast given unto him the "ladder of Set, whereby this Pepi hath appeared in "heaven, when he wrought protection for Rā." And in another place (l. 182) we read, "Pepi goeth to his "mother Nut there (*i. e.*, in heaven), and he entereth "therein in his name of 'Ladder'." Elsewhere we are told that (l. 169):— "Pepi is holy. He hath received "his staff, he is provided with his throne, and he hath "taken his seat in the boat of the double company of "the gods. Rā acteth as his pilot in his journey to "the West, and he stablisheth his throne for him at "the head of the lords of Kas, and he hath inscribed "[his name] at the head of the living. The Peḥ-ka "which is in the waters openeth its doors to this Pepi, "and the iron [which formeth] the ceiling of the heavens "unbolteth its gates to this Pepi; Pepi passeth through "them having his panther skin upon him, and his whip "in his hand."

A later belief placed the abode of the departed away to the west or north-west of Egypt, and the souls of the dead made their way thither through a gap in the mountains on the western bank of the Nile near Abydos. A still later belief made out that the abode of the departed was a long, mountainous, narrow valley with a river running along it; starting from the east it made its way to the north, and then taking a circular direction it came back to the east. In this valley there lived all manner of fearful monsters and beasts, and here was the country through which the sun passed during the twelve hours of night.[1] It is impossible to reconcile all the conflicting statements concerning the abode of the dead, and the Egyptians themselves held different views about it at different periods. The following extracts, however, from the Pyramid Texts[2] will shew the reader what views were held by them concerning the home of the blessed dead in the next world, and concerning their treatment therein by the gods.

(L. 468) "Behold Unȧs, cometh, behold, Unȧs cometh, "behold, Unȧs cometh forth! And if Unȧs cometh not of "his own accord thy message having come to him shall "bring him. Unȧs maketh his way to his abode, and "the cow-goddess of the Great Lake boweth down before him; none shall ever take away his food from "the Great Boat, and he shall not be repulsed at the "White House of the great ones by the region Meskhent on the border of the sky. Behold, Unȧs hath "arrived at the height of heaven and he seeth his body "in the Semketet boat,[3] and Unȧs laboureth therein; "he hath satisfied the uraeus in the Mat boat[4] and hath

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1. See my *Papyrus of Ani*, p. CIV.
2. Maspero, *Les Inscriptions des Pyramides de Saqqarah*, Paris, 1894.
3. *I. e.*, the boat of the setting sun.
4. *I. e.*, the boat of the rising sun.

"washed it, and the *ḥenmemet* beings have testified "concerning him, the winds and storms of heaven have "strengthened him, and they introduce him to Rā. O "make the two horizons of heaven to embrace Rā so "that he may go forth towards the horizon. O make the "two horizons of heaven to embrace Ḥeru-khuti (Har-"machis), so that he may go forth towards the horizon "with Rā. O make the two horizons of heaven to em-"brace Unȧs so that he may go forth towards the hori-"zon with Rā. O make the two horizons of heaven to "embrace Unȧs so that he may go forth towards the "horizon along with Ḥeru-khuti and Ra. This Unȧs is "happily united to his *ka*, his panther skin and his "grain bag are upon him, his whip is in his hand, his "sceptre is in his grasp. They bring to him the four "KHUS who dwell in the hair of Horus, who stand on "the east side of heaven and are glorious by reason of "their sceptres, and they declare the fair name of Unȧs "to Ra, and they make him to escape from Neḥeb-kau, "and the soul of this Unȧs liveth in the north of the "Sekhet-Ȧaru, and he saileth about in the Lake of "Kha. Whilst this Unȧs saileth towards the east side "of the horizon, whilst he saileth, saileth towards the "east side of heaven, his sister the star Sepṭet giveth "him birth in the Tuat."

(L. 476) "Thou hast thy heart, Osiris, thou hast thy "legs, Osiris, thou hast thine arms, Osiris; and Unȧs "himself hath his heart, and Unȧs himself hath his legs, "and Unȧs himself hath his arms. He hath walked "with his legs towards heaven, he hath come forth "with them into heaven, and his mouth declareth itself by the great dew. Unȧs flieth like a feathered "fowl, he hovereth and alighteth like a beetle, he flieth "like a feathered fowl and alighteth like a beetle upon "the empty seat which is in thy boat, O Rā."

(484) "Kindle the fire in order that the flame may "rise up, and throw incense upon it in order that the "[smell of] incense may rise up. Thy scent cometh towards Unȧs, incense; thy scent cometh toward Unȧs, "incense. Your scent cometh towards this Unȧs, and "the scent of Unȧs cometh towards you, O ye gods. "Unȧs is with you, and you are with Unȧs, O ye "gods. Unȧs liveth with you, and you live with Unȧs, "O ye gods. Love ye Unȧs, O ye gods, love him, O "ye gods. Come, O part of Rā, come, O matter which "cometh forth from the thighs of Horus. Come, O ye "who have come forth. Come, O ye who have come "forth. Come, O ye who are feeble. Come, O ye who "are feeble. Come, Shu. Come, Shu. Come, Shu. For "Unȧs cometh forth upon the thighs of Isis, for Unȧs "is feeble, O ye gods, upon the thighs of Nephthys, "and he hath been ejected [from the womb]."

(579) "He who setteth up the ladder for Osiris is "Rā, and he who setteth up the ladder is Horus for "his father Osiris when he goeth forth to his soul; Ra "is on one side and Horus is on the other, and Unȧs "is between them, being indeed the god of holy "dwelling-places coming forth from the sanctuary.

"Unȧs standeth up and is Horus. Unȧs sitteth down "and is Set; Rā receiveth him, soul in heaven and "body in earth."

(584) "Those who are happy and who see [Unȧs], "those who are content and who contemplate [Unȧs] "are the gods. If this god come forth towards heaven, "Unȧs also shall come forth towards heaven; and he "shall have his souls upon him, and his books shall be "upon both sides of him, and his inscribed amulets "shall be upon his feet, and the god Seb shall do "for him what hath been done for himself. The divine "souls of the city of Pe and the divine souls of the "city of Nekhen shall come unto him, along with the "gods of heaven and the gods of the earth, and they "shall lift Unȧs up upon their hands. Come forth, then, "Unȧs, to heaven, and enter therein in thy name of "'Ladder'. Heaven hath been given unto Unȧs and "earth hath been given unto him; this is the decree "which Tem hath issued to Seb, and the domains of "Horus, and the domains of Set, and the Sekhet-Ȧaru "with their harvests adore thee in thy name of Khonsu-"Sepṭ."

(59) "Tetȧ hath not hunger like Shu, Tetȧ hath not "thirst like Tefnut, for Ḥapi, Ṭuamautef, Qebḥsennuf, "and Ȧmset (*i. e.*, the four children of Horus) destroy "the hunger which is in the belly of Tetȧ, and this "thirst which is upon the lips of Tetȧ. The hunger "[of Tetȧ] is with Shu, the thirst of Tetȧ is with Tef-"nut; Tetȧ liveth upon the daily bread which cometh

"in its season, he liveth upon that upon which Shu "liveth, and he eateth that which Shu eateth . . . . . "Filth is an abomination to Tetȧ, and he rejecteth filthy water . . . . . Ye have taken Tetȧ to you, O ye "gods, and he eateth what ye eat, he drinketh that "which ye drink, he liveth upon that upon which ye "live, he sitteth down as ye sit, he is mighty with "the might which is yours, he saileth about even as "ye sail about; the house of Tetȧ is a net in the "Sekhet-Ȧaru, he hath streams of running water in "Sekhet-ḥetep, the offerings of Tetȧ are with you. O "ye gods, the water of Tetȧ is as wine even as [is "water to] Rā, Tetȧ revolveth in heaven like Ra, and "he goeth round about the sky like Thoth."

(156) "The two doors of heaven are opened for "thee, O Tetȧ, for thou hast raised up thy head for "thy bones, and thou hast raised up thy bones for "thy head. Thou hast opened the two doors of heaven, thou hast drawn back the great bolts, thou hast "removed the seal of the great door, and, with a face "like that of a jackal and a body like that of a fierce "lion, thou hast taken thy seat upon thy throne, and "thou criest to the Khus, 'Come to me. Come to me. "'Come to Horus, who hath avenged his father, for "'it is Tetȧ who will lead thee in.' Thou puttest thy "hand upon the earth, and with thine arm thou doest "battle in the Great Domain, and thou revolvest there "among the Khus, and thou standest up like Osiris."

"Hail, Osiris Tetȧ, Horus hath come to embrace thee "with his arms, and he hath made Thoth to drive away "for thee in defeat the followers of Set, and he hath "taken them captive on thy behalf, and he hath re- "pulsed the heart of Set, for he is stronger than Set; "and now, thou art come forth before him, and Seb "hath watched thy journey, and he hath set thee in "thy place and hath led unto thee thy two sisters Isis "and Nephthys. Horus hath united thee unto the gods, "and they shew themselves as brothers unto thee in "thy name Sent, and they do not repulse thee in thy "name Ȧtert. He hath granted that the gods shall "guard thee, and Seb hath set his sandal upon the "head of thine enemy. Thou hast driven back [the "enemy], thy son Horus hath smitten him, and he hath "torn out his own eye and given it unto thee in order "that thou mayest be strong thereby, and that thou "mayest gain the mastery thereby among the Khus. "Horus hath permitted thee to hack thine enemy in "pieces with this [eye], he smiteth down thine enemy "with it, for Horus is stronger than he is, and he "passeth judgment upon his father who is in thee in "thy name 'He whose father is stronger than hea- "ven'. The goddess Nut hath made thee to be a god "unto Set in thy name of God, and thy mother Nut "hath spread out her two arms over thee in her name "of 'Coverer of heaven'. Horus hath smitten Set and "he hath cast him down beneath thee, and Set beareth "thee up and is a mighty one beneath thee, inasmuch "as he is the great one of the earth which he ordereth "in thy name of Ta-tcheser-ta. Horus hath granted that "Set shall be judged in his heart in his house with "thee, and he hath granted that thou shalt smite him "with thy hand whensoever he doeth battle with thee. "Hail, Osiris Tetȧ, Horus hath avenged thee, and he "hath caused his *ka* which is in thee [to make] thee "to rest in thy name of Ka-ḥetep."

"Hail, Osiris Tetȧ, Seb hath given to thee thy two "eyes that thou mayest rest in the two eyes of this "Great One (*i. e.*, Osiris) who is in thee. Seb hath made "them to be given unto thee by Horus that thou mayest rest upon them, that Isis and Nephthys may see "thee, and that they may find thee. Horus hath made "an offering unto thee, Horus hath granted that Isis and "Nephthys may protect thee and they have handed "thee over to Horus that he may rest upon thee. Horus "hath glorified thee in thy name of 'Horizon' where Rā "sheweth himself in thy arms in thy name of 'Dweller "in the palace'. Thou hast made thy hand to be like "a wall behind him, behind him, to give stability to "his bones and to magnify his heart."

(198) "The right side of Tetȧ belongeth to Horus who smiteth the Tchenṭru in his two sceptres (?) "and Nephthys in the two eyes; the left side of Tetȧ "belongeth to Set who judgeth Tetȧ."

"Hail, bolt which closeth the door of Nut, it is Tetȧ "Shu who cometh forth from Tem. Hail, Nu, grant that "the door may be opened to Tetȧ, for he cometh as "a divine soul."

"Nu hath adjudged Tetȧ to Tem, and Peḳa hath adjudged Tetȧ to Shu. He granteth that the two doors "of heaven shall be opened, and he hath decreed that "Tetȧ shall be among men without name; but behold, "thou hast grasped Tetȧ by the hand and thou hast "drawn him to heaven so that he may never die upon "earth among men. O Father of Tetȧ, O Father of "Tetȧ in the darkness, O Father of Tetȧ, Tem in "the darkness, thou hast brought Tetȧ near thee, because he hath performed the shooting forth of flame, "and the making protection, even as the four goddesses "Isis, Nephthys, Neith, and Serqet-Ḥetu did for the "father of Nu on the day of protecting the throne. O "road of Horus, extend thy sail for Tetȧ, give thy hand "to Tetȧ. Hail, Rā, come, for Tetȧ passeth to the shore "even as thy followers the Unḳa, who love thee, have "passed thee; stretch out thy hand to the West, stretch "out thy hand to Tetȧ, stretch out thy hand to the "East, stretch out thy hand to Tetȧ, even as thou hast "done to the place where is thy eldest son."

(256) "This Tetȧ is Osiris and he hath motion; "this Tetȧ hath detestation of the earth and he will "not enter into Seb. This Tetȧ hath broken for ever "his sleep in his dwelling which is upon earth. The "bones of Tetȧ flourish and obstacles to him are destroyed, for he is purified with the Eye of Horus. "The obstacles which he encountered are beaten down "by the two *Tchert* goddesses (*i. e.*, Isis and Nephthys), and Tetȧ hath cast to the earth his seed in

"Ḳes. The sister of this Tetȧ, the lady of the city "of Pe, bewaileth him, and the two nurses who created Osiris also create him; Tetȧ is in heaven, this "Tetȧ is in heaven like Shu and Rā. This Tetȧ perisheth not, and nothing in him perisheth, nay this "Tetȧ is the 'Governor of his leg' of the firstborn "gods. This Tetȧ sitteth not as the guardian of God. "The offerings of this Tetȧ are for Horus and Rā, "and the sepulchral offerings of this Tetȧ are in Nu. "This is Tetȧ . . . . . and he goeth with Rā. This Tetȧ "cometh with Ra, he hath embraced his habitations, "he giveth opposition and destroyeth it, he gathereth "the Kas and delivereth them; this Tetȧ watcheth "and lieth down, and he hath destroyed the two Anuti "in Unnu. The foot of this Tetȧ departeth not, and "the heart of this Tetȧ is not repulsed."

(271) "Rise up, Tetȧ, and lift up thy legs, O most "mighty one, to go and seat thyself among the gods, "and do thou that which Osiris hath done in the House "of the Prince which is in Ȧnnu; thou hast received "thy spiritual body *(sāḥ)*, and none shall set bounds "to thy foot in heaven and none shall repulse thee "on earth. The Khus who are the children of Nut "whom Nephthys hath suckled have gathered together "to thee, thou standest up upon thy strength, and "thou doest that which thou must do for thy Khu "in the presence of all the Khus. Thou goest to the "city of Pe, thou art glorified and returnest; thou "goest to the city of Nekhen, thou art glorified and

"returnest. Thou doest that which Osiris did, and behold, this most mighty Khu Tetȧ is upon his throne "and standeth up, being provided [with all things] like "the goddess Sam-ur. None shall repulse thee in any "place wherein thou wouldst enter, and none shall "set bounds to thy foot concerning any place wherein "it pleaseth thee to be."

"Hail, Osiris Tetȧ, stand up, rise up, for thy mother Nut hath brought thee forth, and Seb hath "placed thy mouth for thee. The Great Company of "the gods have defended thee, and they have set "thine enemy beneath thee. Thou hast borne that "which is greater than thou art through them in thy "name Ȧtef-Meḥur . . . . . which is greater than thou "art in thy name of Ta-Ȧbṭu. Thy two sisters Isis "and Nephthys come to thee, and they make thee "to pass by Qemt-urt in thy name of Qem-ur, and "Ȧneb-uatchet-urt in thy name of Uatch-mu . . . . Thy "sister Isis came to thee with thy members, and thou "wert united unto her, and thou didst give her seed "and didst provide her with offspring like Sepṭet."

(287) "Hail, hail, rise up, Tetȧ! Thou hast received "thy head, thou hast embraced thy bones, thou hast "gathered together thy flesh and blood, and thou "goest round about the earth seeking for food; thou "hast received thy bread which decayeth never, and "thy beer which goeth bad never. Thou standest at "the gates which drive back the Rekhit. Khent-Mentef cometh forth unto thee, he graspeth thee by

"the hand, and he leadeth thee to heaven to thy father Seb who is glad when he meeteth thee; he "giveth thee his two hands, he maketh himself a "brother unto thee, he feedeth thee, he setteth thee "among the Khus who never perish, and the beings "whose habitations are hidden make adoration unto "thee . . . . . Rise up then, O thou Tetȧ, who never "diest."

(331) "Of the exudations which have fallen from "the Eye of Horus upon the branches of the olive "tree of the two Horus-gods who are in the temples, "O mighty lord of divine food in Ȧnnu, thou givest "bread to Tetȧ and thou givest beer to Tetȧ. Thou "makest Tetȧ to flourish, thou makest his offerings "to flourish, and thou makest his . . . . . to flourish; "if Tetȧ suffereth hunger, the two Lion-gods suffer "hunger; if Tetȧ suffereth thirst, thy mother Nekhebet suffereth thirst."

"Tetȧ maketh broad the throne (?) with Seb; Tetȧ "lifteth on high the vault of heaven with Rā; Tetȧ "walketh round about in Sekhet-ḥetep. Tetȧ is the "Eye of Rā who lieth down and is born each day."

(338) "Homage to thee, O Rā in thy beauty, in "thy splendours, in thy seats, and in thy plenitude. "Thou hast brought the milk of Isis to Tetȧ, and the "water of the celestial stream of Nephthys, and [power] "to journey over the Great Green Sea, and life, and "strength, and health, and the pleasures of love, and "bread, and beer, and apparel, and every thing

"whereon Tetȧ liveth, and [power] to hearken to the "gods who speak (?) throughout the day, and to rest "with them during the night, and to partake of the "offerings which are made unto them. Tetȧ looketh "upon thee when thou goest forth in the form of "Thoth leading the boat of Ra to the fields which "are in Ȧasu, and when thou goest in among those "who bear him up."

(384) "Homage to thee, O Tetȧ, on this thy day "whereon thou standest up before Rā who cometh "forth from the East, and who clotheth thee in thy "spiritual body *(sāḥ)* among the souls . . . . . . Anubis, "Governor of Ȧmenti, giveth thee thousands of cakes, "thousands of vessels of beer, thousands of vases of "oil, thousands of oxen, thousands of changes of apparel, and thousands of bulls. For thee is the *Smen* "goose slain, for thee is the *Therp* goose shot with "an arrow. Horus hath destroyed all the evil which "is in Tetȧ by his four children, and Set forgetteth "what he wrought against Tetȧ by means of his eight "[fiends], and those whose habitations are hidden throw "open the doors to him. Rise thou, go to the earth "and seek the things which have issued from thee. "Rise thou up and pass thou on opposite to the KHUS; "thy two wings are like those of a hawk and thy hair "is like (the rays of) a star. Cast ye nothing evil "upon Tetȧ, neither do ye carry off the heart of Tetȧ, "nor steal away the place wherein it abideth."

(1) "Hail, thou Pepi, (2) thou journeyest on, thou

"art glorious, thou hast gotten power like the God "(3) who is on his throne, that is, Osiris. Thou hast "thy soul within thy body, (4) thou hast thy power "behind thee, thy *ureret* crown is upon thy head, (5) "thy head-dress is upon thy shoulder[s], thy face is "in front of thee, those who acclaim thee (6) are upon "both sides of thee, the followers of the God are following after thee, the spiritual bodies *(sāḥu)* of the "God are upon both sides of thee, and they (7) make "the God to come; the God cometh and Pepi cometh upon the throne of Osiris. The Khu which (8) "dwelleth in the city of Neṭât cometh, the Form which "dwelleth in the nome of Teni. Isis speaketh with "thee, and Nephthys holdeth converse with thee; the "(9) Khus come unto thee paying homage [unto thee], "and they bow down, even to the ground, at thy feet "by reason of thy book, O Pepi, (10) in the cities of "Sâa. Thou comest forth before thy mother Nut, and "she strengtheneth thine arm and she giveth unto thee "a path (11) in the horizon to the place where Rā "is. The doors of heaven are opened for thee, the "gates of Q̰ebḥu are unbolted for thee, thou findest "(12) Rā, who guardeth thee, and he strengtheneth "for thee thy hand, and he guideth thee into the "northern and southern heavens, (13) and he setteth "thee upon the throne of Osiris. Hail, thou Pepi, the "Eye of Horus cometh unto thee and holdeth converse with thee, thy soul (14) which dwelleth with "the gods cometh unto thee, and thy form *(sekhem)* "which dwelleth among the Khus cometh unto thee. "In the same way that the son avenged his father, "in the same way that Horus avenged Osiris, (15) "even so shall Horus avenge Pepi upon his enemies. "And thou shalt stand [there], O Pepi, avenged, and "armed, and provided with the (16) forms of Osiris "who is upon the throne of the Governor of Ȧmenti, "and thou shalt have thy being as he hath his among "the indestructible Khus. (17) And thy soul shall stand "up upon thy throne provided with thy attribute[s], "and it shall have its being as thou hast thine in the "presence of him who is the Governor of the Living, "according to the decree of Rā, the great god, (18) "who shall plough the wheat and the barley and give "it unto thee as a gift therein. Hail, thou Pepi, it is "Rā who hath given unto thee all life and strength "for ever, along with (19) thy speech and thy body. "And thou hast received the attribute[s] of the God, "and thou hast become great therein before the gods "who dwell on the Lake. Hail, thou Pepi, thy soul "standeth (20) among the gods and among the Khus, "and the fear of thee constraineth their hearts. Hail, "Pepi, inasmuch as thou hast set thyself upon thy "throne (21) of the Governor of the Living, thy book "it is which worketh upon their hearts, and thy name "liveth upon earth, and groweth old upon earth, and "thou shalt neither perish nor decay for ever and "ever." (22)

"Rise thou up, O Pepi, stand thou up, O thou of "great strength, and take thy seat at the head of "the gods; and do thou the things which Osiris did "in the House of the Prince in Ȧnnu (Heliopolis). "Thou hast received thy (23) spiritual body *(sāḥ)*, and "thy foot shall not be restrained in heaven, and thou "shalt not be repulsed upon earth. And behold, the "Khus, who are the children of Nut to whom Neph-"thys hath given suck, have gathered themselves to-"gether unto thee; and thou standest up on thy "strength, and thou doest that which it is thine to "do in the presence of thy Khu (24) for all the Khus. "Thou journeyest to the city of Pe, and thou doest "what must be done therein and thou returnest; thou "goest to the city of Nekhen and thou doest what "must be done therein and thou returnest. Thou doest "that which Osiris did and thou art upon his throne; "(25) and this Khu, the one most mighty, standeth "up armed like Sma-ur, and wherever thou goest "none shall repulse thee, and none shall set a limit "to thy feet wherever it pleaseth thee to go."

"Hail, Osiris Pepi, (26) arise, stand up, for thy mo-"ther Nut hath given birth unto thee, and Seb hath "arranged (?) thy mouth for thee. The Great Com-"pany of the gods have avenged thee, and they "have put thine enemies beneath thee. Thou hast "carried that which is greater than thyself, through "them, (27) in thy name of 'Ȧtef-meḥ-ur'; and thou "hast netted that which is greater than thyself, through "them, in thy name of 'Ta-Teni'. Thy two sisters

"Isis and Nephthys come unto thee and they make "thee to traverse Qemt-urt in thy name of 'Qem-ur', "and Àneb-uatchet-urt in thy name of (28) 'Uatch-ur'; "and verily, thou art 'Urt-shent' in Shen-ur, and 'Ṭeben-"shent' in Ṭeben-pesh-rer-Ḥa-nebu, and 'Shent-āat' in "Shen-aa-sek-mu. And Isis and (29) Nephthys have "protected thee in the city of Saut from their master "who is in thee in thy name of 'Master of Saut', and "from their god who is in thee in thy name of 'God'. "They adore thee so that thou mayest not depart "from them in thy name of 'Morning Star'; (30) and "they bring [offerings] before thee so that thou mayest "not suffer pain in thy name of "Tchenṭru". Thy sister "Isis hath come unto thee rejoicing in thy love; and "thou hast had intercourse with her, and hast made "her to conceive, and she is heavy with Sepṭet. (31) "And Ḥeru-Sepṭ cometh forth from thee as Ḥeru the "dweller in Sepṭet, and thou doest what must be "done in him in thy name of 'Khu, dweller in Tchenṭ-"ru'; and he avengeth thee in his name of 'Horus, "the son who avengeth his father'."

"Hail, Osiris Pepi, thou hast offered (32) thy liba-"tion, and thou hast made thy libation before Horus "in thy name of 'Comer forth from Qebḥ'; thou hast "offered thine incense which maketh thee divine, and "thy mother Nut hath made thee to be as a god "to thine enemy in thy name of 'God'. Thou hast "offered the emanations which come forth from thee, "and Horus hath granted (33) that the gods . . . . .

"whithersoever thou goest; thou hast offered the "emanations which come forth from thee, and Horus "hath granted that thou shalt judge his children "wheresoever thou takest them, and he decreeth for "thee the renewals of youth (34) in thy name of "'Water of youth'. Horus hath strength, then, and he "judgeth his father in thee in his name of 'Ḥeru-"Bȧt'."

"Hail, Pepi, thy journeying and the journeying of "thy mothers along with thee (41) are the journeying "of Horus when he journeyeth forth and the journeying of his mothers who journey with him; those "who are with him urge him on, (42) and they lead "him to the East. Hail, thou Pepi, thine arms are "Uȧpȧu, and thy face is Ȧp-uat. (43) Hail, thou Pepi, "a royal oblation! thou seatest thyself in the regions "of Horus, and thou goest about through the regions "of Set; thou seatest thyself upon the iron throne, "(44) and thou art judge at the head of the Great "Company of the gods who dwell in Ȧnnu. Hail, thou "Pepi, Khent-ȧn-merti (*or* maati) guardeth thee whilst "thou guardest thy (45) calves; hail, Pepi, Ar guardeth thee against the Khus. Hail, Pepi, know thou "that thou shalt receive (46) for thine holy oblation "which thou offerest each day, thousands of cakes, "thousands of vessels of ale, thousands of oxen, thousands of feathered fowl, thousands of sweet things, "and thousands of linen garments. Hail, Pepi, (47) "thou hast thy water, thou hast thine abundance, thou "hast thy purifying gums which are brought to thee "before thy brother Nekhekh."

"O Osiris Pepi, thou risest as king of the South "and of the North by reason of thy power over the "gods and their *Kas* (*i. e.*, doubles), and, behold, do "thou, O Nut, spread thyself over thy son Osiris "Pepi, and protect him, and deliver (62) him from "Set. Come, O Nut, and protect thy son, for thou "must protect this mighty one. O Nut, cast thyself "over thy son Osiris Pepi, and protect him, O great "wife of this mighty one who is among thy children! "The god Seb hath come unto thee, O Nut, and thou "didst possess strength, and thou didst gain power "in the womb of thy mother Tefnut when as yet thou "wert not born ; O do thou unite life and strength "unto Pepi so that he may not die. Thou didst make "strong thy heart and didst spring forth from the "womb of thy mother in thy name of Nut ; O thou ". . . . daughter (63) who didst gain the mastery over "thy mother, and didst make herself to rise as Queen "of the North, protect thou this Pepi who is within "thy womb that he may not die."

"For me, O Nut, to whom thou hast given birth ". . . . . proclaim the name of Osiris Pepi, (65) through "Horus, beloved of the two lands, Pepi, the king of "the North and of the South, Pepi, the lord of the "diadems of the Vulture and of the Uraeus, beloved "[from] the womb, Pepi, the triple hawk of gold, Pepi "the flesh and bone of Seb by whom he is beloved, "Pepi, the friend of all the gods, Pepi, the giver of "all life, and stability, and power, and health, and "joy of heart, like the Sun, living for ever. (66) Thy "water is thine, thy flood is thine, that is to say, the "emanations which come forth from the God, the ex-"cretions which come forth from Osiris; thy hands "are washed, thine ears are opened, and this Form "*(sekhem)* doeth what hath to be done for his son. Thou "art washed and (67) and thy *ka* (double) is wash-"ed; and thy *ka* hath sat down, and he eateth bread "with thee for ever and ever. Inasmuch as thou hast "gone and hast taken thy seat, O Osiris, thy mouth "is open before thee, acclamations are upon thy hand, "thy nostrils are (68) gratified with the odour of the "uraeus, thy legs walk to keep the feast, thy teeth "are . . . . ., and thy fingers reckon up the lakes over "which thou passest like the great Bull of Ȧnnu [and "of] the nome of Uatchet,[1] to go to the fields of Ra "(69) which he loveth. Rise up, then, O Pepi, and "die not."

"Hail, Pepi, arise, stand up! (112) Thou art pure, "thy *ka* is pure, thy soul is pure, thy *sekhem* is pure! "Thy mother cometh to thee, thy mother Nut, the "mighty creatress, cometh to thee, and she maketh "thee pure, O Pepi. She fashioneth thee, (113) O Pepi, "and thou hast motion, O Pepi; thou art pure, thy "*ka* is pure, thy *sekhem* is pure among the *Khus*, and

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[1] *I. e.*, the tenth nome of Upper Egypt.

"thy soul is pure among the gods, O Pepi. Hail, (114) "Pepi, thy bones have been presented unto thee, thou "hast received thy head before Seb, and he hath destroyed the evil which belongeth to thee, O Pepi, before Tem."

"Thou hast opened the gates of heaven, thou hast "unbolted the doors of (154) Qebḥu, which repulse "the beings of understanding *(rekhit)*. (155) And Ment "acclaimeth thee, mankind *(ḥenmemet)* greeteth thee, "and the stars which never fail stand up before thee. "(156) Thy winds are incense and thy north wind is "a flame, for thou art he who hath become mighty "in the nome Teni, (157) and thou art the star that "existeth by thyself and which appeareth in the "eastern half of heaven, (158) which never groweth "old, and to which Horus of the city of Ṭat hath "given his body."

"Hail, thou stablished one, thou most exalted one "(159) among the stars which never fail, thou shalt "never perish . . . . ."

(160) "The heavens speak and the earth quaketh "by reason of thy book, O Osiris, when thou makest "thine appearance. Hail, ye cows of Åmutenen, who "have suckled Åmutenen, go ye round about behind "him, and weep before him, and acclaim him by word "and deed, for Pepi, who goeth forth, goeth into heaven among his brethren the gods."

(169) "Pepi is pure. Pepi hath taken his staff, he "hath provided himself with his throne, and he hath

"taken his seat in the boat of the Great and Little "Companies of the gods; Ra transporteth Pepi to the "West, and he stablisheth the throne of Pepi above "the lords of *kas*, and he writeth down Pepi at the "head of the living. The Peḥ-ka which dwelleth in "Qebḥ is opened unto this Pepi, and the iron which "formeth the ceiling of the sky is opened unto this "Pepi, and he passeth through onwards; his panther "skin is upon him, and his sceptre and flail are in his "hand. And Pepi is sound with his flesh, he is happy "with his name, he liveth with (170) his *ka*. And he "(*i. e.*, Rā) destroyeth the evil which is upon both "sides of Pepi, he driveth away the evil which fol- "loweth him, even as Māȧutu (?) who dwelleth in Se- "khem driveth away the evil which is upon both sides "of him and doeth away with the evil which follow- "eth him."

"Let Rā be embraced in the two horizons of hea- "ven, so that he may go forth therein before Ḥeru- "khuti (Harmachis)."

"Let Ḥeru-khuti be embraced in the two horizons "of heaven, so that he may go forth before Rā."

"Let Pepi be embraced in the two horizons of "heaven, (171) so that he himself may go forth before "Rā and before Ḥeru-khuti."

"O enter into the verdant stream of the Lake of "Kha, O fill with water the Fields of Ȧaru, and let "Pepi set sail for the eastern half of heaven towards "that place where the gods are brought forth, where-

"in Pepi himself may be born along with them as "Ḥeru-khuti, for Pepi is triumphant, and Pepi ac-"claimeth and the *ka* of Pepi acclaimeth the [gods]. "And they invoke Pepi and they bring to him these "four [gods] who make their ways over the tresses "of Horus, and who stand with their sceptres in the "eastern half of heaven; (172) and they declare to "Rā the excellent name of Pepi, and they exalt the "excellent name of Pepi before Neḥeb-kau, for Pepi "is triumphant, and Pepi acclaimeth and his *ka* ac-"claimeth the gods. The sister of Pepi is Sepṭet "(Sothis), and the birth of Pepi is the morning star, "and it is he who is under the body of heaven be-"fore Rā. Pepi is triumphant, and he acclaimeth and "his *ka* acclaimeth [the gods]."

"Pepi knoweth his mother, and he is not unmind-"ful of her, the White Crown, who begetteth and who "dwelleth in the city of Nekheb. She is the lady of "the great house, the lady of the land of union, the "lady of the hidden land, the lady of the field of the "boat, the lady of the lake which bringeth offerings, "she decreeth (173) the Red Crown and she is the "lady of the domains of the city of Ṭep. O mother "of this Pepi, cry out, and present the breast to him "and suckle him. O thou her son, Pepi, O father, the "breast hath been presented unto thee and it hath "suckled thee. O father, thou livest, O father; thou "art little, O father; thou comest forth into heaven "like the hawks having feathers like unto those of "geese. O father, it is the god Hetch-hetch who bring-"eth these things to Pepi. O Sema-ur, thou bull of "offerings, remove thy horn and let this Pepi pass by. "Inasmuch as Pepi passeth through the . . . . and inas-"much as he goeth to heaven in full life and power, "this Pepi seeth his father, this Pepi seeth Rā."

"This Pepi is indeed god and the envoy (*or* angel) "of god. Pepi cometh, and he is pure in Sekhet-Ȧaru. "This Pepi goeth down to the Field of Kenset and "the followers of Horus purify him. They guard care-"fully this Pepi, and they recite for him the 'Chapter "of Mau', and they also recite for him the 'Chapter "of coming forth in life and in power'. This Pepi "cometh forth to heaven in life and in power in the "boat of Rā, he piloteth for Rā the gods [thereof], "and [they rejoice] in this Pepi as they rejoice when "[Rā] goeth forth from the eastern part of the sky "in peace, in peace."

(179) "This Pepi cometh forth to the eastern part "of heaven where the gods are born, and where he "himself is born as Ḥeru-khuti. Pepi is triumphant "*(maā χeru)* and the *ka* of Pepi is triumphant; Pepi "maketh adoration and the *ka* of Pepi maketh adora-"tion. The sister of this Pepi is Septet, he is born as the "Morning Star; he goeth with you, and he journeyeth "with you in Sekhet-Ȧaru, and he draweth nigh as do "you unto the Field of Turquoise. He eateth of that of "which ye eat, he liveth upon that upon which ye live, he "putteth on apparel like unto the apparel which ye put

"on, he anointeth himself with the sweet-smelling sub-"stances with which ye anoint yourselves, he receiveth "his water with you at the lake of Mena of this Pepi, "and he drinketh it out of the vessels of the Khus."

(185) "Rā hath purified heaven and Horus hath "purified the earth, and every god who is with them "purifieth this Pepi, for Pepi adoreth the god. O "thou path of Pepi which leadeth to the Great Halls, "testify ye concerning Pepi before these two great "gods, for Pepi is Unḳa, the son of Rā, who beareth "the heavens upon his shoulders and who guideth "the earth. Hail, ye gods, let Pepi take his seat among "you. Hail, ye stars, bear ye Pepi upon your shoul-"ders as ye bear Rā, follow ye this Pepi as ye fol-"low Ȧp-uat, and love ye him as ye love . . . ."

(188) "This Pepi hath come to thee, O Lord of hea-"ven, this Pepi hath come to thee, Osiris, he strengthen-"eth thy face, and he arrayeth thee in the garment of a "god; . . . he hath purified thee in Ȧaṭȧ, he hath des-"troyed the members of thine enemies, he hath hacked "them in pieces, and he hath changed himself into the "being who is among those who have been hacked in "pieces . . . . For Horus, the son to whom thou hast "given birth, hath not placed this Pepi among the "dead, but among the divine gods; their water is "the water of this Pepi, their bread is the bread of "this Pepi, their purifications are the purifications of "this Pepi, and that which Horus hath done for Osiris "he hath also done for this Pepi."

(304) "Heaven uttereth words, the earth quaketh, "Seb advanceth, the two divine nomes part asunder, "the ceremony of ploughing the earth is ended, and "the offering is set before Pepi, the living one, the "stablished one. He goeth forth from heaven and "goeth about over the iron sky in life and stability, "he saileth over it and overthroweth in his course "the fortifications of Shu. He goeth forth to heaven "upon his wings like a mighty duck which hath broken "its bonds, and Anubis leadeth the procession (?) which "Horus made in Abydos when Osiris was interred. "He goeth forth into heaven among the stars which "never perish (*or* diminish), his sister is Sepṭet, and "his guide the Morning Star leadeth him to Sekhet-"Ḥetep, and he seateth himself there upon his iron "throne which hath lions' heads and feet in the form "of the hoofs of the bull Sema-ur. He standeth up "there in his vacant place between the two great "gods, and his sceptre, which is in the form of a "papyrus, he hath with him. He stretcheth out his "hand over the *ḥenmemet* beings, and the gods come "to him, bending their backs in homage. The two great "gods watch one on each side of him and they find "Pepi, like the Great and Little Companies of the "gods acting as the judge of words, being the prince "[over] every prince. They bow down before Pepi, "and they make offerings unto him as unto the Great "and Little Companies of the gods."

(315) "Hail, Osiris, it is not Pepi who entreateth to

"see thee in the form in which thou art, who entreat-"eth to see thee in the form in which thou art, it is "thy son who entreateth to see thee in the form in "which thou art, it is Horus who entreateth to see "thee in the form in which thou art."

(426) "Pepi hath gone down into the Great Green "Sea, and thou, O Great Green Sea, hast drooped "thy head and bent thy back, and the children of "Nut, who come down upon thee putting their gar-"lands upon their heads and round their necks, offer "the flowers which are the crowns of the pools of "Sekhet-ḥetep to Isis, the great lady; and the god-"dess who beareth the pike in Akhet bringeth them "and spreadeth them out as a gift before her son "Horus, whom she suckleth at the breast, so that he "may traverse the earth in his two white sandals and "may go to his father Osiris. Pepi hath opened out "his way among the birds, he hath travelled with the "lords of food, he hath gone to the great lake which "is in Sekhet-Ḥetep on which the great gods alight, and "these great and imperishable beings give to him the "tree of life, whereon they themselves do live, that he "also may [eat and] live thereon. Take, then, this Pepi "with thee to this great country which hath become "subject unto thee by the will of the gods, wherein "thou eatest during the night even [until] dawn, and "where thou becomest master of divine food, in such "wise that Pepi may eat of that of which thou eatest, "that he may drink of that of which thou drinkest."

The following prayer, which is found in shortened forms in Graeco-Roman and Roman periods, occurs in the text of Pepi II. l. 669, ff.

"Hail, Great Company of the gods who are in Ȧnnu, "grant that Pepi Nefer-ka-Rā may flourish, and grant "that his pyramid, his everlasting building, may flourish, even as the name of Temu, the Governor of "the Great Company of the gods, flourisheth. If the "name of Shu, the lord of the upper shrine in Ȧnnu, "flourisheth Pepi Nefer-ka-Rā shall flourish, and this his "pyramid, his everlasting building, shall flourish. If the "name of Tefnut, the lady of the lower shrine in Ȧnnu, "is stablished, the name of this Pepi Nefer-ka-Rā "shall be stablished, and this pyramid shall be stablished for ever. If the name of Seb, the soul of "the earth(?), flourisheth, the name of Pepi Nefer-ka-Ra "shall flourish, and this his pyramid shall flourish, and "his everlasting building shall flourish. If the name "of Nut flourisheth in Ḥet-Shenth in Ȧnnu, the name of "this Pepi Nefer-ka-Rā shall flourish, and this his "pyramid shall flourish, and this his building shall "flourish for ever. If the name of Osiris flourisheth in "the nome Teni, the name of this Pepi Nefer-ka-Rā "shall flourish, and this his pyramid shall flourish, and "this his building shall flourish forever. If the name of "Osiris, Governor of Ȧmenti, flourisheth, the name of "this Pepi Nefer-ka-Rā shall flourish, and this his pyramid shall flourish, and this his building shall flourish for "ever. If the name of Set in Nubt (Ombos) flourisheth, "the name of Pepi Nefer-ka-Rā shall flourish, and this "his pyramid shall flourish, and this his building shall "flourish for ever. If the name of Horus of Beḥuṭet "flourisheth, the name of this Pepi Nefer-ka-Rā shall "flourish, and this his pyramid shall flourish, and this "his building shall flourish for ever. If the name of "Ra flourisheth in the horizon, the name of this Pepi "Nefer-ka-Rā shall flourish, and this his building shall "flourish for ever. If the name of Khent-merti in Sekhem is stablished, the name of this Pepi Nefer-ka-Ra shall flourish, and this his Pyramid shall flourish, "and this his building shall flourish for ever. If the "name of Uatchit who dwelleth in Ṭep flourisheth, the "name of this Pepi Nefer-ka-Rā shall flourish, and "this his pyramid shall flourish, and this his building "shall flourish for ever."

THE MAGIC OF THE BOOK OF THE DEAD.

The Egyptians, from the earliest to the latest period of their history, were addicted to the use of formulae which were thought to be able to effect results usually beyond the power of man, and they accompanied such formulae with the performance of certain ceremonies. The formulae consisted of the repetition of the names of gods and supernatural beings, benevolent or hostile to man as the case might be, and of entreaties or curses; the ceremonies were of various kinds, and the object of the present chapter is to describe briefly those which relate to the various sections of the Book of the Dead.

The Egyptian believed that every word spoken under certain circumstances must be followed by some effect, good or bad; a prayer uttered by a properly qualified person, or by a man ceremonially pure, in the proper place, and in the proper manner, must necessarily be answered favourably; and similarly the curses which were pronounced upon a man, or beast, or thing, in the name of a hostile supernatural being were bound to result in harm to the object cursed. It seems that this idea had its origin in the belief that the world and all that therein is came into being immediately after Thoth had interpreted in words the will of the deity, in respect of the creation of the world, and that creation was the result of the god's command. In very early times the Egyptian called in the professional religious man to utter words of good omen over the dead body of his relative or friend, and later the same words written upon some substance and buried with him were believed to be effectual in procuring for him the good things of the life beyond the grave. In the text on the pyramid of Unȧs (l. 583) is a reference to something written which the deceased was supposed to possess, in the following words:— "The bone and flesh which have "no writing[1] are wretched, but, behold, the writing "of Unȧs is under the great seal, and behold, it is "not under the little seal." And in the text on the pyramid of Pepi I we find the words, "The uraeus of "this Pepi is upon his head, there is a writing on "each side of him, and he hath words of magical "power at his two feet"; thus equipped the king enters heaven.

In the reign of Cheops, however, we are told[2] that his second son Ḥeruṭaṭāf brought to the court a man

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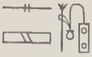
[1]  *sesh.*

[2] Westcar Papyrus, ed. Erman, pl. 11.

who possessed magical powers, and who was able to join the head to a decapitated body and to make the complete body live again as before. When Cheops ordered the head to be struck off from a prisoner that the sage might fasten it on again, the sage excused himself from performing this difficult task; but when a goose was brought, and its head was cut off and laid on one side of the room and the body on the other, he spake certain magical words, whereupon the goose stood up and begun to waddle, and the head began to move towards it. When the head had joined itself again to the body the bird stood up and cackled. Thus, in that remote period a man claimed to be able to restore life to decapitated creatures by means of words of magical power, and it seems that the belief in the efficacy of the words of Thoth was already well established; in the late period the mourner consoled himself by asserting that the Book of the Dead prepared for his dead relative or friend had been written by the fingers of the god Thoth himself.

A common way to effect certain results, good or evil, was to employ figures made of various substances, chiefly wax, or amulets made of precious stones and metals in various forms; both figures and amulets were inscribed with words which gave them the power to carry out the work assigned to them by those who caused them to be made. It is well known that the Egyptians believed that the qualities and much else, including the *ka*, of a living original could be transferred to an image thereof by means of the repetition over it of certain formulae, and a good or evil act done to a statue or figure resulted in good or evil to the person whom it represented.

In the Westcar Papyrus we are also told that the wife of a high Egyptian official called Āba-âner fell in love with one of the king's followers, and that she sent to him and told him of her desire; subsequently the pair met in the woman's garden, and they passed the day in drinking and in pleasure. On the morrow the husband was told of his wife's conduct, and he determined to punish both with death. Having sent for his ebony box bound with fine metal, he made a waxen crocodile a few inches long, and having recited magical formulae over it he gave it to his chief servant, and told him to throw it into the water when he saw his wife's paramour going to bathe in the evening. When the guilty pair had passed another day together and the young man went down to the river in the evening, the chief servant cast the waxen crocodile into the water; and as it was falling it turned into a huge living crocodile about twelve feet long, which swallowed the young man. Seven days later Āba-âner and the king Neb-ka went to the water where the crocodile was, and Āba-âner ordered it to give up the young man; and it came out of the water and straightway brought up the young man. When the king had made some remark, Āba-âner picked up the crocodile, which at once turned into the small waxen crocodile that it was originally, and when he again ordered it to devour the young man, it once more became a living reptile, and, seizing the young man, made its way to the water, and disappeared with him. The faithless wife was burnt. The principal actors in this story are said to have flourished during the rule of the third dynasty of Egypt, nearly four thousand years before Christ, and it is a noteworthy fact that the narrative mentions the ebony and metal box and the making of a waxen crocodile in a way which seems to shew that their owner was in the habit of using the box and the wax frequently.[1]

About the time of the eighteenth dynasty, we learn from a papyrus[2] that a man was prosecuted in Egypt for having made figures of men and women in wax, by which he caused sundry and divers pains and sicknesses to the living beings whom they represented. And, according to Pseudo-Callisthenes,[3] Nectanebus wrought magic by means of a bowl of water, some waxen figures, and an ebony rod. The waxen figures were made in the forms of the soldiers of the enemy who were coming against him by sea or by land, and were placed upon the water in the basin by him. Nectanebus then arrayed himself in suitable apparel, and, having taken the rod in his hand, began to recite certain formulae and the names of divine powers known unto him, whereupon the waxen figures became animated, and straightway sank to the bottom of the bowl; at the same moment the hosts of the enemy were destroyed. If the foe was coming by sea he placed the waxen soldiers in waxen ships, and at the sound of the words of power both ships and men sank into the waves as the waxen models sank to the bottom of the sea. The same informant tells us that when Nectanebus wished Olympias, the mother of Alexander the Great, to believe that the god Ammon had visited her during the night, he went forth from her presence into the plain and gathered a number of herbs which had the power of causing dreams, and pressed out the juice from them. He then fashioned a female figure in the form of Olympias, and inscribed the Queen's name upon it, and having made the model of a bed he laid the figure thereon. Nectanebus next lit a lamp, and, reciting the words of power which would compel the demons to send Olympias a dream, he poured out the juice of the herbs over the waxen figure; and at the moment of the performance of these acts Olympias dreamed that she was in the arms of the god Ammon.

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[1] I have reproduced this paragraph from my *Life and Exploits of Alexander the Great*, p. XIII.

[2] Chabas, *Le Papyrus Magique Harris*, p. 170 ff.

[3] Ed. Müller, lib. 1. cap. 1 ff.

A tradition also exists to the effect that Aristotle gave to Alexander the Great a number of waxen figures nailed down in a box which was fastened by a chain, and which he ordered him never to let go out of his own hand, or at least out of that of one of his confidential servants. The box was to go wherever Alexander went, and Aristotle taught him to recite certain formulae over it whenever he took it up or put it down. The figures in the box were intended to represent the various kinds of armed forces that Alexander was likely to find opposed to him. Some of the models held in their hands leaden swords which were curved backwards, and some had spears in their hands pointed head downwards, and some had bows with cut strings; all these were laid face downwards in the box. When Alexander was engaged in war with any nation armed with swords, or spears, or bows, if he recited the formulae which Aristotle had taught him, the swords of the foe would become as lead and bend backwards, the spears would become impotent in the hands of those who held them and their heads would turn to the ground, and the strings of the bows would snap.

Returning to purely Egyptian sources for information concerning the use of wax figures we come to an important work,[1] consisting of several Chapters which were to be recited to keep away storm-clouds and thunder from the sky. One Chapter reads:— "Fire "upon thee, O Āpep, thou enemy of Rā! The Eye of "Horus prevaileth over the accursed soul and shade "of Āpep, the flame of the Eye of Horus gnaweth into "that enemy of Rā, the flame of the Eye of Horus "eateth into all the enemies of P-aa in death and in

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[1] For the text and translation of it see *Archaeologia*, Vol. 52.

"life." The Rubric belonging to the Chapters orders that it shall be "recited over Āpep written in green "ink upon a piece of new papyrus, and over a wax "figure of Apep on which his name is inscribed in "green ink ; this figure shall then be put in the fire "that the enemy of Rā may be devoured. When Āpep "is put in the fire speak ye words of power and say, "'Taste thou,[1] death to thee, Āpep. Get thee back, re-"treat, thou enemy of Rā, fall down, wriggle away, "depart, retreat. I have driven thee back, I have "hacked thee in pieces ; . . . . Back, thou fiend, an "end to thee! Therefore have I cast fire at thee, "therefore have I caused thee to be destroyed, there-"fore have I judged and condemned thee to an evil "doom. An end to thee, an end to thee ; taste thou, "an end to thee, mayest thou never rise up again! "An end, an end to thee, an end to thee, taste thou, "and come to an end. I have destroyed the enemy "of Rā.' This figure of Āpep shall be burnt in a "grass fire, and when burnt, its ashes are to be mixed "with excrement and thrown into a fire. Afterwards, "when thou hast thrown Āpep into the fire at day-"break of the festival of the six, spit upon him and "defile him with thy left foot ; thus shall be repulsed "the roarings of the Backward of Face. Thou shalt "do the like of this at daybreak on the festival of "the fifteenth day, for by means of it Āpep shall be "repulsed and slain before the *Sektet* boat. Thou shalt

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[1] *I. e.*, feel the flame.

"do the like of this when tempests rage in the eastern parts of the sky when Rā sets in the land of "life, to prevent the arrival of red threatening clouds "in the eastern quarter of the sky. Thou shalt do the "like of this many times as a preventive against the "shower, the sun's disk shall shine, and Āpep shall be "overthrown in very truth." Elsewhere we are told that if it be wished to destroy the fiends which accompany Āpep we must "write the names of their "fathers, and mothers, and offspring with green paint "upon new papyrus, and also inscribe their names "upon wax figures of them which shall be tied round "with dark hair. These figures shall be spit upon, and "shall be spurned with the left foot and stabbed with "a stone knife."

The most important mention of figures in the Book of the Dead occurs in the VIth Chapter which, properly speaking, forms one of the texts that accompany the scene of the Funeral Chamber as exhibited in Chapter CLI. When the Egyptian, in very early days, conceived the existence of the Elysian Fields it occurred to him that the agricultural labours which would have to be carried out there might entail upon himself toil and fatigue. To avoid this a short Chapter (V) was drawn up, the recital of which was believed to free the deceased from doing any work in the underworld. But it was felt that the work must be done by some person or thing, and eventually it became the custom to bury a figure or figures of the deceased with him in his tomb so that it or they might perform whatever work fell to his share. It is probable that in semi-savage times the wealthy Egyptian's burial was accompanied by the slaughter of several slaves, who were supposed to follow him to the next world and to minister to his wants there; the figures which were buried with the dead in the later times seem to have taken the place of the slaughtered slaves. To these figures the Egyptian gave the name *ushabtiu*, a word which is commonly rendered by "respondents" or "answerers", and they are often described in modern times as the "working figures of Hades". They are made of stone of various kinds, wood, *faïence*, etc.; I know of none earlier than the XIth dynasty. They are inscribed with a text in which the deceased says, "If I be called, or if I be "adjudged to do any work whatsoever of the labours "which are to be done in the underworld by a man "in his turn, let the judgment fall upon thee instead "of upon me always, in the matter of sowing the "fields, of filling the water-courses with water, and "of bringing the sands of the east to the west." To this the *shabti* figure makes reply, "Verily I am here, "[and will come] whithersoever thou biddest me."

Several of the Chapters of the Book of the Dead are followed by Rubrics which give directions for the performance of certain magical ceremonies, and among them may be specially mentioned the following:—

Chap. XIII. This Chapter was to be recited over two rings made of *ānkhām* flowers; one was to be laid on the right ear of the deceased, and the other was to be wrapped up in a piece of byssus whereon the name of the deceased was inscribed.

Chap. XIX. This Chapter was to be recited over the divine chaplet which was laid upon the face of the deceased while incense was burnt on his behalf.

Chap. C. This Chapter was to be recited over a picture of the boat of the Sun painted with a special ink upon a piece of new papyrus, which was to be laid on the breast of the deceased, who would then have power to embark in the boat of Rā and to journey with the god.

Chap. CXXV. The Judgment Scene was to be painted upon a tile made of earth upon which neither the pig nor any other animal had trodden; and if the text of the Chapter was also written upon it, the deceased and his children would flourish for ever, his name would never be forgotten, and his place would henceforth be with the followers of Osiris.

Chap. CXXX. This Chapter was to be recited over a picture of the god Rā wherein a figure of the deceased sitting in the bows was drawn; this done the soul of the deceased would live for ever.

Chap. CXXXIII. This Chapter was to be recited over a *faïence* model of the boat of Rā, four cubits in length, whereon the figures of the divine chiefs were painted; painted figures of Rā and of the *Khu* of the deceased were to be placed in the boat. A model of the starry heavens was also to be made and upon it the model of the boat of Rā was to be moved about, in imitation of the motion of the boat of the god in heaven; this ceremony would cause the deceased to be received by the gods in heaven as one of themselves.

Chap. CXXXIV. This Chapter was to be recited over figures of a hawk (Rā), Tem, Shu, Tefnut, Seb, Nut, Osiris, Isis, Suti, and Nephthys painted on a plaque which was to be placed in a model of the boat of Rā wherein the deceased was seated; this ceremony would cause the deceased to travel with Rā in the sky.

Chap. CXXXVI A. This Chapter was to be recited over a figure of the deceased seated in the boat of Ra.

Chap. CXXXVII A. This Chapter was to be recited over four fires, fed by a special kind of cloth anointed with unguent, which were to be placed in the hands of four men who had the names of the pillars of Horus written upon their shoulders. Four clay troughs, whereon incense had been sprinkled, were to be filled with the milk of a white cow, and the milk was to be employed in extinguishing the four fires. If this Chapter were recited daily (?) for the deceased he would become like unto Osiris in every respect. The Rubric supplies a series of texts which were to be recited:— (1) over a Ṭeṭ of crystal set in a plinth, which was to be placed in the west wall of the tomb; (2) over a figure of Anubis set in a plinth, which was to be placed in the east wall; (3) over a brick smeared with pitch which was set on fire, and then placed in the south wall; and (4) over a brick inscribed with the figure of a palm tree, which was set in the north wall.

Chap. CXL. This Chapter was to be recited over an *utchat*, or figure of the Eye of Horus, made either of lapis-lazuli or *Maḳ* stone, and over another made of jasper. During the recital of the Chapter four altars were to be lighted for Rā-Tem, and four for the *Utchat*, and four for the gods who were mentioned therein.

Chap. CXLIV. The seven sections of this Chapter were to be recited over a drawing of the Seven Ārits, at each of which three gods were seated; by these means the deceased was prevented from being turned back at the door of any one of the seven mansions of Osiris.

Chap. CLXII. This Chapter was to be recited over the figure of a cow made of fine gold which was to be placed at the neck of the deceased; during the performance of this ceremony the priest is ordered to say, "O Ȧmen, O Ȧmen, who art in heaven, turn "thy face upon the dead body of thy son and make "him sound and strong in the underworld."

Chap. CLXIII. This Chapter was to be recited over a serpent having legs and wearing a disk and two horns, and over two *utchats* having both eyes and wings.

Chap. CLXIV. This Chapter was to be recited over a three-headed, ithyphallic figure of Mut painted upon a piece of linen, and over the figures of two dwarfs painted one on each side of the goddess.

Chap. CLXV. This Chapter was to be recited over the figure of the "god of the lifted hand", who had a body in the form of that of a beetle.

Besides these a number of Chapters have Rubrics, varying in length from two to twenty lines, which declare that if the deceased be acquainted with their contents or if they be inscribed upon his coffin, they will enable him to attain great happiness and freedom in the world beyond the grave. Seven other Chapters consist of texts which were written upon the amulets that were usually laid upon the mummy, namely Nos. XXX B, LXXXIX, CLV, CLVI, CLVII, CLVIII, and CLIX. Chapter XXX B is found inscribed upon thousands of large green basalt scarabs, which were usually set in a banded frame of gold and laid inside or upon the breast, just over the heart; it is also found inscribed upon green basalt amulets made in the form of the heart.[1] The object of this amulet was to preserve the heart of the deceased and to protect it from the attacks of those who were thought to steal away the hearts of the dead; its use is as old as the IVth dynasty, in which period the text was not cut but painted upon it. Chapter LXXXIX, which was written to ensure the union of the soul with the body in the underworld, was recited over the human-headed hawk made of gold and inlaid with precious stones which was laid upon the neck of the mummy; examples of this amulet have been found with a few words of the Chapter inscribed upon them. Chapter CLV is found inscribed upon Ṭeṭs made of gold and precious stones which have been found attached to the neck of the mummy; this amulet represents the tree-trunk, with four branches pointing to the four cardinal points, which contained the dead body of Osiris, and it bestowed upon its possessor stability and lasting preservation. Chapter CLVI is found inscribed upon several carnelian "buckles" which have been found attached to the neck of the mummy; this amulet gave to the deceased the powers which were enshrined in the blood and power and enchantments of the goddess Isis. Chapter CLVII is found inscribed upon gold vultures which have been found attached to the neck of the mummy; this amulet gave the deceased the protection of the goddess Isis such as she exercised on behalf of her own son Horus. Chapter CLVIII was inscribed upon the collar of gold which was placed on the neck of the mummy; this amulet gave the deceased freedom from the bandages with which he was swathed. Chapter CLIX is found inscribed upon several mother-of-emerald sceptres which were attached to the neck of the mummy; this amulet gave "protection" or "strength" to the deceased. Chapter CLXII is found inscribed upon circular pieces of papyri laid down upon *cartonnage* backs, commonly known as "hypocephali"; they were placed under the back of the head of the mummy and by this warmth, similar to that which he possessed upon earth, was imparted. Chapter CLXVI is found inscribed upon small pillows made of haematite and other substances; as the ordinary pillow raised the head of the mummy from the bed of the coffin, so this amulet raised the head of the deceased in the horizon and prevented it from being laid low. Finally, figures of the gods in metal, stone, *faïence*, wood, wax, etc., were attached to the mummy in order to place it under the special protection of the deities whom they represented. The following are the amulets which are commonly found in Egyptian tombs, and their significations:—

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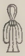
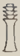
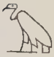
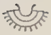
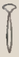
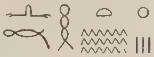
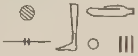
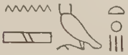
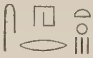
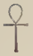
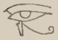
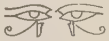
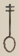
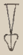
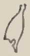
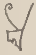
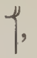
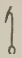
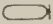
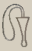
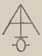
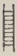
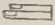
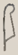
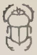
[1] I have described the chief examples of this amulet in my *Papyrus of Ani*, p. 262.

1.		*thet*	Buckle. The Protection of the blood, power, and incantation of Isis.
2.		*ṭeṭ*	Tree-trunk. Stability, firmness, lastingness.
3.		*mut*	Mother. The Protection of the goddess Isis, who in the form of a vulture protected her son Horus and bewailed her husband Osiris.
4.		*usekh*	Collar. Freedom from the fetters of the bandages.
5.		*uatch*	Sceptre. Green youth, vigour, to flourish and to renew youth.

6.		*urs*	Pillow. The lifting up of the head and body.
7.		*ȧb*	Heart. The seat of life and source of good and evil thoughts. The heart of green basalt  was connected with Chap. XXX B; the heart of lapis-lazuli  with Chap. XXVI; the heart of mother-of-emerald  with Chap. XXVII; and the heart of carnelian  with Chap. XXIX B.
8.		*ānkh*	. . . . The object which this hieroglyphic represents is not known, but it means "life", and symbolizes the life which the gods live.
9.		*utchat*	Eye of Rā or Horus. Good health, safe, sound, protection. Two *utchats*  typify the two eyes of Rā and the Sun and Moon.
10.		*nefer*	A musical instrument. Good luck, happiness, joy.
11.		*sam*	A tool. Union, unity.
12.		*khut*	The sun on the horizon. The coming forth with the rising sun, and the abode of the blessed dead with Rā in the west.
13.		*ḥetch*	White crown. Southern or Upper Egypt.
14.		*ṭesher*	Red crown. Northern or Lower Egypt.
15.		*shen*	The sun's orbit. Eternity.

16. , 	*user*	Sceptre. Power.
17. 	*ren*	A rope which enclosed the name of kings and royal persons; this sign is commonly known as *cartouche*. Name. The preservation of the name was considered to be of the highest importance, for the blotting out of a man's name brought with it eternal death.
18. 	*menȧt*	An instrument. Joy, pleasure, sexual pleasure, happiness.
19.	*neha*	An angle. Protection.
20.	*ḥefnu*	Frog. New life, resurrection.
21. 	*sekhekh*	Level (?). Equilibrium, straightness.
22.	*khet*	Staircase, steps. The steps whereon Rā rested in Khemennu, and whereon Osiris stands in the underworld.
23. 	*maqet*	Ladder. The ladder by which the deceased ascended into heaven.
24. 	*tchebāui*	Two fingers. The fingers which the god extended to the deceased to enable him to enter heaven.
25. 	*maāt*	Feather. What is straight, right, truth, law.
26. 	*kheper*	Beetle. The type of the self-begotten god, the creator of the gods and of heaven, and earth, and all that therein is; and the symbol of the resurrection.

Finally, mention must be made here of the great importance attached by the Egyptians to the knowledge of the names of gods, supernatural beings, etc., and it seems that the deceased who was ignorant of them must have fared badly in the underworld. Thus in Chapter I B (see p. 24) it is said that the deceased knoweth Osiris and his names; in Chapter XCIX (see p. 158) the deceased is obliged to tell the names of every portion of the boat wherein he wishes to cross the great river in the underworld; in Chapter CXXV (p. 190) Anubis makes him declare the names of the two leaves of the door of the Hall of Osiris before he will let him in, and even the bolts, and bolt-sockets, and lintels, and planks will not allow him to enter until the deceased has satisfied them that he knows their names. Entrance into the seven Ārits or mansions (see p. 240) could not be obtained without a knowledge of the names of the doorkeeper, watcher, and herald who belonged to each; and similarly, the pylons of the domains of Osiris (see p. 243 f.) could not be passed through by the deceased without a declaration by him of the name of each. The idea underlying all such statements is that the man who knows the name of a god could invoke and obtain help from him by calling upon him, and that the hostility of a fiend could be successfully opposed by the repetition of his name. The knowledge of the names of fiends and demons constituted the chief power of the magicians of olden times, and the amulets of the Gnostics which were inscribed with numbers of names of supernatural powers are the practical expression of the belief in the efficacy of the knowledge of names which existed in Egypt from time immemorial.

THE OBJECT AND CONTENTS OF THE BOOK OF THE DEAD.

Though the Chapters of the Book of the Dead represent beliefs belonging to various periods of the long life of the Egyptian nation, and opinions held by several schools of thought in Egypt, the object of them all was to benefit the deceased. They were intended to give him the power to have and to enjoy life everlasting, to give him everything which he required in the life beyond the grave, to ensure his victory over his foes, to procure for him the power of going whithersoever he pleased and when and how he pleased, to preserve the mummy intact, and finally to enable his soul to enter into the bark of Rā or into whatever abode of the blessed had been conceived of by him. A perusal of the translations of the Chapters will shew the reader what their contents are, but it will not be out of place here to group certain Chapters which have a common object, for the various beliefs which they represent then become more clear.

A certain number of the Chapters of the Book of the Dead are hymns which are addressed either to

Rā or to Osiris. In the present work these are represented by the hymns from the papyri of Ani, Qenna, Hu-nefer, and Nekht (see pp. 3—12), which I have called "Hymns Introductory", and to these we should add Chapters CLXXXII and CLXXXIII, which are really hymns to Osiris by Thoth. Another collection of fine hymns is found in Chapter XV, where we have hymns to Rā and Osiris, and a Litany to Osiris; the Papyrus of Ani, from which these are translated, gives the oldest and most complete form of the Chapter. They are most important, for they enable us to understand what attributes were ascribed to Rā, and it seems as if many of them were, in later times, transferred to Osiris, who was originally nothing but a god of the dead.

With these hymns should be mentioned the texts which accompany the Judgment Scene, but these have already been described in the chapter on that subject given above, and they are fully translated on pp. 12—15. The Judgment Scene also leads us to the consideration of the CXXVth Chapter, which is certainly one of the most important and interesting in the whole book. It consists of three parts:— Introduction, Negative Confession, and Concluding Text. The Introduction was said by the deceased at the entrance to the Hall of double Maāti, the Negative Confession was recited by him before the forty-two gods who sat in judgment upon him in this Hall, and the Concluding Text was uttered by him when he had passed the ordeal of judgment and was beginning his new life. It is probable that these three texts were originally merely versions each of the other, but in the eighteenth dynasty they are all copied together into papyri. The deceased first asserted that he had not committed certain sins; he next addressed forty-two gods by their names and declared before each that he had not committed the special sin which it was the duty of the god to punish; and lastly he makes a third confession, the first part of which is practically in the same words as a portion of the Introduction. The Introduction provided the passwords which enabled him to enter the Hall, and the Concluding Text provided those which enabled him to go forth from it. It is impossible to say when or how this beautiful Chapter with its lofty conceptions of morality grew, but, although the form in which these are set forth is not older than the eighteenth dynasty, the ideas themselves belong to a period which is as old as the rule of the kings of the third dynasty. From the Negative Confession we see that the pious Egyptian abhorred fraud, theft, deceit, robbery with violence, iniquity of every kind, adultery, unchastity and sins of wantonness, manslaughter, murder, incitement to murder, and that he delighted in shewing he had wronged none in any way. He neither purloined the things which belonged to his god, nor did he slay the sacred animals; he thought not lightly of the god of his city, and he never cursed him. He honoured his king, and he neither wasted his neighbour's ploughed lands nor defiled his running stream. He spake not haughtily, he behaved not insolently, he multiplied not his speech overmuch, he abused no man, he attacked no man, he swore not at all, he stirred not up strife, he terrified no man, he was not a man of wrath, he spake evil of none, and he never pried into matters to make mischief. He judged not hastily, he defrauded not his neighbour in the market, he shut not his ears to the words of right and truth, he sought not honours, he never gave way to anger except for a proper cause, and he sought not to enrich himself at the expense of his neighbours. It is difficult to give the exact shades of meaning of many of the words in this Confession, but the general sense is thoroughly well made out; the Egyptian code of morals, as may be seen from the CXXVth Chapter, was the grandest and most comprehensive of those now known to have existed among the nations of antiquity.

The CXth Chapter, which describes the employments and enjoyments of the deceased in the Sekhet-ḥetep and Sekhet-Ȧaru, or Elysian Fields, contains ideas of the greatest antiquity, which date, probably, from the time when the system of village communities was in vogue in Egypt. The deceased ploughs, sows, and reaps, and lives exactly the same kind of life as a farmer would live in the fertile lands of the Delta, and it would seem that he enjoys all the pleasures which a human being enjoys upon earth. In the Vth

Chapter of the Book of the Dead the deceased found a text which would free him from certain agricultural labours which had to be done in the Elysian fields, but inasmuch as the work of watering and top-dressing the fields and sowing the crops had to be done by some one, figures, made in the form of the deceased and inscribed with his name, were buried with the dead to toil for him. Such figures have often in their hands models of the basket in which the field labourer carried earth and the hoe with which he filled it ; and the text of the VIth Chapter, which was also inscribed upon them, provided the deceased with substitutes to toil for him in the farms of the gods.

The reader will seek, and seek in vain, for many of the attributes of the prayers of Christian nations, and it is a noticeable fact that the Egyptian had no conception of repentance ; at the Judgment which took place in the Hall of Osiris he based his claim for admission into the kingdom of that god upon the fact that he had not committed certain sins, and that he had feared God and honoured the king, and had given bread to the hungry, drink to the thirsty, clothes to the naked, and a boat to him that had suffered shipwreck on the Nile. His belief in the efficacy of works was great, and, when he had any doubt about their power to deliver him finally from the hosts of darkness, he protected himself by means of amulets, inscribed or plain, and figures of gods painted upon his coffin and papyrus, or cut in wood or on stones which possessed magical powers. The Chapters which refer to such amulets are Nos. XIII, XIX, XXX B, LXXXIX, C, CXXV, CXXX, CXXXIII, CXXXIV, CXXXVI A, CXXXVII A, CXL, CXLIV, CLVI, CLVII, CLVIII, CLIX, CLXII, CLXIII, CLXIV, CLXV, and CLXVI.

One of the most interesting Chapters in the whole book is the XVIIth, which contains a series of statements concerning the origin of the gods and the things of the next world. To many of these statements more than one explanation of their meaning is appended, and as these occur in copies of the Chapter which are found inscribed upon coffins of the eleventh dynasty, it is clear that already at that early date several opinions on these matters existed. The views expressed in the Chapter appear to be those of the ancient College of Priests at Heliopolis which became gradually adopted throughout Egypt. The Vignettes which accompany the Chapter in the best illuminated papyri are most elaborate, and they shew by their attention to detail that it formed one of the most important of the texts of this class which were copied for general use.

The LXIVth Chapter was very highly esteemed, and it was believed to be one of the oldest parts of the Book of the Dead. Already in the eleventh dynasty it existed in two versions, one of which was thought to have been composed or edited in the first dynasty, and the other in the fourth dynasty. The longer version is entitled simply "The Chapter of Coming Forth by Day in the underworld", but the shorter is described as "The Chapter of knowing the 'Chapters of Coming Forth by Day' in a single Chapter". Whether we are to understand by the latter title that the Chapter contained the essence of all the Chapters of the Book of the Dead and that the deceased who was provided with it was as well protected as if he had copies of them all, is not quite clear, but it seems probable. It will be noticed that several Chapters are called "Chapters of Coming Forth by Day", and among them may be specially noticed:— Chapters II and III, which provide that the deceased may come forth in the underworld and "live after he hath died, even as doth Rā day by day"; Chapter LXV, which provides that the Khu of the deceased shall live and shall inflict blows upon his enemy; Chapter LXVI, which gives the deceased power to "alight upon the forehead of Rā"; Chapter LXVIII, which gives him mastery over everything which is in the underworld, and enables him to journey about among the living; Chapters LXIX, LXX, and LXXI, wherein he identifies himself with Osiris, Saḥ (Orion), Anubis, Horus, and Tem, and declares his power over the winds of heaven; Chapter LXXII, which enables him to "come forth by day in all the forms which he pleaseth to take" and to enter into an abode in the Elysian Fields, where he shall be amply provided with wheat and barley; and Chapter CLXXX, which enables him to go about in the underworld with freedom of movement and to perform all the transformations of a "living soul".

An important group of Chapters referring to the transformations which a man may undergo, if he pleases, in the underworld, is introduced by Chapter LXXVI, wherein the deceased declares that he has been led unto the "House of the King" by the *mantis*, or so-called "praying insect". These Chapters enable him to transform himself into a hawk of gold (Chap. LXXVII), into a divine hawk (Chap. LXXVIII), into the Governor of the divine sovereign princes (Chap. LXXIX), into the god who giveth light in the darkness (Chap. LXXX), into a lotus (Chaps. LXXXI A and LXXXI B), into the god Ptaḥ and into a living being in Ȧnnu (Chap. LXXXII), into a *Bennu* (phoenix?) (Chap. LXXXIII), into a heron (Chap. LXXXIV), into a living soul (Chap. LXXXV), into a swallow (Chap. LXXXVI), into the serpent Sata (Chap. LXXXVII), and into a crocodile (Chap. LXXXVIII).

A considerable number of Chapters refer, as we should naturally expect, to the preservation of the body of the deceased in the tomb, and several were expressly written to give him power to resist the attacks of enemies, and to obtain meat, and drink, and the power of motion in the underworld. Thus Chapter I, which is proved by its title and Vignette to refer to the ceremonies which took place on the day of the funeral, provides for the burial of the body in the proper way so that "the deceased may go in after coming forth"; and Chapters VIII, IX, XI, XII, XIII, XLVIII, LXVII, CVII, CXVIII, CXIX, CXXII, CLXI, and CLXXX enable him to make his way in the underworld without let or hindrance and to overcome his enemies. The deceased wished to protect himself by means of magical formulae; Chapter XXIV provides these formulae for him, and Chapter XXXII gives him the power to keep hold of them. Chapters XXI and XXII give the deceased a mouth, and Chapter XXIII provides him with the power of opening it; Chapter XXV gave him the faculty of remembering his name. Seven Chapters (XXVI—XXX B) gave him a heart, and provided him with prayers and formulae, which prevented those who stole hearts from snatching it away from him and from driving it away from him when it was weighed in the Judgment Hall of Osiris. The crocodile, which came to steal away the words of power and protection which the deceased had with him, was repulsed by the words of Chapter XXXI. Chapters XXXIII, XXXIV, XXXV, XXXVI, XXXVII, and XXXIX prevented him from being stung or bitten by snakes and serpents, and did away with the power of the beetle (?) *āpshait* to gnaw his body to pieces. Chapters XXXVIII A and XXXVIII B enabled him to escape from the deadly cobra, and Chapter XL delivered him from the power of the serpent who, though he is here acting as the friend of Horus by devouring the Ass which typifies the fiend Set, is, nevertheless, to be feared. In the underworld and the cities thereof punishment was inflicted on the dead, and to provide the favoured of Osiris with power to escape from stripes, and wounds, and decapitation at the deadly block Chapters XLI, XLII, XLIII, and L were composed. The deceased wished for a seat in the celestial Ȧnnu (Heliopolis), and this was given him by Chapter LXXV, and Chapter XLVII prevented his throne and his habitation from being removed by any hostile being. He sighed to have power over running water and to snuff the sweet breath of the north wind, and these comforts were secured for him by Chapters LIV, LV, LVI, LVII, LVIII, LIX, LX, LXI, and LXII; the large number of Chapters written for this purpose will shew how great was the anxiety of the Egyptian in this matter. As fire and boiling water existed in the underworld he hastened to protect himself from burns or scalds by the use of Chapters LXIII A and LXIII B. Proper food was as necessary to the *ka* or double of the deceased as fresh air and water, and to ensure it against the need to eat filth and to drink dirty water Chapters LII, LIII, CV, CX, CXLVIII and CLXXXIX were composed; the idea of the *ka* being obliged to wander about starving and in search of food was so abhorrent to the pious Egyptian that every text which could in any wise help to secure sufficient meat and drink for it was gladly copied over and over again.

The object of Chapters IV, LXXIV, CXVII, CXIX, was to enable the deceased to walk about at will, and to roam through Re-stau, or the passages of the tomb and underworld, and when his way was stopped by Āpep, Chapter VII enabled him to pass over the back of the fiend. The union of the soul with the body was provided for by Chapter LXXXIX, as was the escape of the soul and the shade from the bonds of the tomb by Chapters XCI and XCII. Though the deceased had no wish to go to the east in the underworld (see Chap. XCIII) he, nevertheless, wished to visit the celestial Abydos; a successful journey to this city was secured by the use of Chapter CXXXVIII. In spite of the best efforts of the embalmers bodies sometimes rotted and perished in their tombs; such calamities were averted by Chapters XLV and XLVI, and especially by Chapter CLIV, which is one of the most interesting in the whole book. Overthrow in the underworld was averted by the use of Chapter LI, the wrath of the god was appeased by Chapter XIV, and the danger of dying a second time was done away with by Chapters XLIV, CLXXV, and CLXXVI. The love of ritual and ceremony induced the Egyptians to take special care about the arrangement of the mummy, and coffin, and funeral furniture in the mummy chamber, and to make certain that all was properly done in this matter, Chapter CLI, which consists of a view of the chamber and a group of short but important texts, was composed. The type of this chamber was, of course, the tomb of Osiris. The Hall of Osiris wherein the god dwelt with his princes could only be reached after certain doors, and mansions, and domains, which were guarded by porters in the form of monsters, had been successfully passed through by the deceased; to enable the deceased to go through the seven mansions, and the twenty-one pylons, and the fifteen domains, Chapters CXLIV—CXLVII, CXLIX, and CL were written. These provided the deceased with the names of the beings who were in charge of the doors, and supplied him with the speeches which it was necessary that he should make. During his journey in the underworld the deceased came to a huge river which he was obliged to cross; to enable him to embark in the mystical boat, every portion of which possessed a name which he was bound to know and be able to repeat, he provided himself with Chapters XCVIII and XCIX. But this boat only served to take him across the river, and he longed to be able to embark in the Boat of Rā, and to sit in its bows and to sail about with the god for ever; this delight, however, could only be secured for him by means of Chapters C, CI, CII, CXXXIV, CXXXVIA, and CXXXVIB, and, as a result, copies of most of these Chapters exist in nearly all large papyri. The Egyptian believed that he would encounter the foes who attacked Osiris in the underworld, and that the calamities which befel the god would come upon him also; he who delivered

Osiris out of all his troubles was Thoth, the scribe of the gods, and to him were addressed Chapters XVIII and XX, which secured for the deceased the protection and triumph which this god had secured for "his brother Osiris". The favour of Thoth was so necessary that four Chapters (XCIV, XCV, XCVI, XCVII) were written to instruct the deceased to make an offering of a palette and an ink-jar to the god, and how to become nigh unto him. Before the deceased could roam at will in the underworld it was necessary that he should know the deities of the chief cities of the four quarters of the land wherein he was; Chapters CVII and CVIII enabled him to know the "souls of Ȧmentet", (*i. e.*, of the West), Chapter CIX enabled him to know the "souls of the East", Chapter CXII enabled him to know the "souls of the city of Pe" [in the north], Chapter CXIII enabled him to know the "souls of the city of Nekhen" [in the south], Chapter CXV enabled him to know the "souls of Ȧnnu", and Chapters CXIV and CXVI enabled him to know the "souls of the city of Khemennu" (Hermopolis). In the underworld the deceased was threatened by the danger of the snarer or fowler and his net, and Chapters CLIII A and CLIII B were written to enable him to escape from them. Two Chapters, CLXIX and CLXX, provided for the stablishing of the funeral bed of the deceased; two Chapters, CLXVIII A and CLXVIII B, set out at length the libations which it was necessary for him to pour out; Chapter CXXIII gave him power to enter the "Great House"; Chapters CXXVI, CXXVII, CXXVIII, CLXXXV, and CLXXXVI supplied him with the prayers which had to be said to the holy apes, and to the gods who were the leaders and guides in the underworld, and to Osiris and Hathor; Chapter CXXXII enabled him to go back to see his house; Chapter CLII gave him power to build a house upon earth; Chapter CLXXI provided him with the girdle of purity; Chapters CIII, CXXIV, CXXXI, and CLXXXI gave him power to go in before the divine sovereign chiefs of Osiris and to be nigh unto Rā; Chapter CIV gave him a seat among the "great gods"; and Chapter CLXXXIV brought him "nigh unto Osiris". Chapter CXXX, which "made perfect the Khu", was ordered to be recited on the birthday of Osiris; Chapter CXXXIII made the Khu perfect before the Great Company of the gods; Chapter CXXXV, which was to be recited on the day of the new moon, gave the deceased power to become like unto Thoth; Chapter CXL, which was to be recited on the last day of the sixth month of the Egyptian year, enabled him to appear in glory before all the gods when the *utchat*, or Eye of Rā, was full; and Chapter CLXVII conferred upon him the power which the *utchat* possessed and enabled him to identify himself with it. Chapters CXLI and CXLII provided the texts which a man was directed to recite "for his father or for his son during the festival of Āmentet", they made the deceased to be perfect with Rā and with the gods; and Chapter CLXXIII contained the addresses which Horus made to his father Osiris, and which were also assumed to be made to the deceased by Horus. Chapter CLXXII is a remarkable and beautiful composition in nine sections, the contents of which were first made known in detail by M. Naville; in it the limbs of the deceased are described in highly poetical language, and the comparisons at times resemble the descriptions of the limbs of the beloved one in the Song of Solomon. Four Chapters, CLXII, CLXIII, CLXIV, and CLXV, have no equivalents in the Recensions of the Book of the Dead older than the twenty-sixth dynasty, and as they contain foreign words and foreign ideas they are probably the work of non-Egyptian authors; each of them is followed by a long Rubric which orders certain curious amulets to be made and the performance of ceremonies. In Chapters CLXXIV, CLXXVII, and CLXXVIII we have extracts from the old Heliopolitan Recension of the Book of the Dead which was in use in the fifth and sixth dynasties, and the comparison of the texts, which, thanks to M. Maspero, we are now able to make, is very instructive. We can see how misunderstandings of the meaning of certain passages arose through the want of adequate determinatives, and we can note how later copyists modified and adapted old texts to suit modern views. Thus in the passage from the text of Unȧs (l. 166 ff., see *infra*, p. 329) we have a reference to the love-making[1] of the deceased which is entirely omitted from the later copy of it given in the Papyrus of Nebseni; and it seems as if the ideas expressed in it found no favour with the cultured mind of Nebseni, the great designer, draughtsman, and artist, who was attached to the Temple of Ptaḥ at Memphis. In a similar manner it will be noticed that most of the coarse expressions and ideas which are found in the religious books of the old period have no counterparts in the Theban Recension of the Book of the Dead.

It will be seen from the above brief summary that, although the contents of the papyri containing the Theban Recension are miscellaneous, there are references to other works connected with the burial of the dead from which no extracts are given. Among such may be specially mentioned the texts which are connected with the performance of the ceremony of "Opening the mouth" (see *infra*, p. 70), but as it is impossible to give any adequate description of them in the space now left to me, I refer the reader to my *Papyrus of Ani*, p. 265 ff.

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[1] M. Maspero's rendering of the passage (see *Les Inscriptions des Pyramides de Saqqarah*, p. 21) runs:— "O Râ, sois bon pour lui en ce jour dès hier; car Ounas a connu la déesse Mâouit, Ounas a respiré la flamme d'Isi. Ounas s'est uni au lotus, Ounas a connu une jeune femme, mais sa force manquait de grains et de liqueurs réconfortantes: lorsque la force d'Ounas a attaqué la jeune femme, elle a donné du pain à Ounas, puis elle lui a servi de femme en ce jour."

THE BOOK OF THE DEAD OF NESI-KHONSU, A PRIESTESS OF ȦMEN,

ABOUT B. C. 1000.[1]

"This holy god, the lord of all the gods, Ȧmen-Rā, "the lord of the throne of the two lands, the governor of Ȧpt; the holy soul who came into being "in the beginning; the great god who liveth by (*or* "upon) Maāt; the first divine matter which gave birth "unto subsequent divine matter;[2] the being through "whom every [other] god hath existence; the One "One who hath made everything which hath come "into existence since primeval times when the world "was created; the being whose births are hidden, whose "evolutions are manifold, and whose growths are unknown; the holy Form, beloved, terrible, and mighty "in his risings; the lord of wealth, the power, Khe"perȧ who createth every evolution of his existence,

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[1] A hieroglyphic transcript of the hieratic text of this remarkable document, together with a French translation, has been published by Maspero in *Les Momies Royales de Déir-el-baharî*, p. 594 f.

[2] Or, "the primeval *paut* which gave birth unto the [other] two *pautti*."

"except whom at the beginning none other existed; "who at the dawn in the primeval time was Ȧtennu, "the prince of rays and beams of light; who having "made himself [to be seen caused] all men to live; "who saileth over the celestial regions and faileth not, "for at dawn on the morrow his ordinances are made "permanent; who though an old man shineth in the "form of one that is young, and having brought (*or* "led) the uttermost parts of eternity goeth round about "the celestial regions and journeyeth through the Ṭuat "to illumine the two lands which he hath created; the "God who acteth as God, who moulded himself, who "made the heavens and the earth by his will (or heart); "the greatest of the great, the mightiest of the mighty, "the prince who is mightier than the gods, the young "Bull with sharp horns, the protector of the two lands "in his mighty name of 'The everlasting one who "cometh and hath his might, who bringeth the remotest limit of eternity', the god-prince who hath "been prince from the time that he came into being, "the conqueror of the two lands by reason of his "might, the terrible one of the double divine face, "the divine aged one, the divine form who dwelleth "in the forms of all the gods, the Lion-god with "awesome eye, the sovereign who casteth forth the "two Eyes, the lord of flame [which goeth] against his "enemies; the god Nu, the prince who advanceth at "his hour to vivify that which cometh forth upon his "potter's wheel, the disk of the Moon-god who openeth "a way both in heaven and upon earth for thy beau-"tiful form; the beneficent (*or* operative) god, who "is untiring, and who is vigorous of heart both in "rising and in setting, from whose divine eyes come "forth men and women; at whose utterance the gods "come into being, and food is created, and *tchefau* "food is made, and all things which are come into "being; the traverser of eternity, the old man who "maketh himself young [again], with myriads of pairs "of eyes and numberless pairs of ears, whose light "is the guide of the god of millions of years; the "lord of life, who giveth unto whom he pleaseth "the circuit of the earth along with the seat of his "divine face, who setteth out upon his journey and "suffereth no mishap by the way, whose work none "can destroy; the lord of delight whose name is sweet "and beloved, at dawn mankind make supplication "unto him the Mighty one of victory, the Mighty one "of twofold strength, the Possessor of fear, the young "Bull who maketh an end of the hostile ones, the "Mighty one who doeth battle with his foes, through "whose divine plans the earth came into being; the "Soul who giveth light from his two Utchats (Eyes); "the god Baiti who created the divine transforma-"tions; the holy one who is unknown; the king who "maketh kings to rule, and who girdeth up the earth "in its courses, and to whose souls the gods and the "goddesses pay homage by reason of the might of "his terror; since he hath gone before that which "followeth endureth; the creator of the world by his "secret counsels; the god Kheperȧ who is unknown "and who is more hidden than the [other] gods, "whose substitute is the divine Disk; the unknown "one who hideth himself from that which cometh forth "from him; he is the flame which sendeth forth rays "of light with mighty splendour, but though he can "be seen in form and observation can be made of him "at his appearance yet he cannot be understood, and "at dawn mankind make supplication unto him; his "risings are of crystal among the company of the "gods, and he is the beloved object of every god; "the god Nu cometh forward with the north wind in "this god who is hidden; who maketh decrees for millions of double millions of years, whose ordinances "are fixed and are not destroyed, whose utterances "are gracious, and whose statutes fail not in his appointed time; who giveth duration of life and doubleth "the years of those unto whom he hath a favour; who "graciously protecteth him whom he hath set in his "heart; who hath formed eternity and everlastingness, "the king of the South and of the North, Ȧmen-Ra, the "king of the gods, the lord of heaven and of earth, "and of the deep, and of the two mountains, in whose "form the earth began to exist, he the mighty one, "who is more distinguished than all the gods of the "first and foremost company."

Ȧmen-Rā, the king of the gods, the great god, the beginning of what hath come into being, hath sent forth his great and holy edict for the deification of Nesi-Khonsu, the daughter of Ta-ḥennu-Teḥuti, both in Ȧmentet and in Neter-khert . . . . . and he saith :—

"I deify Nesi-Khonsu, the daughter of Ta-ḥennu-"Teḥuti in Ȧmentet, and I deify her in Neter-khert; "I have granted that she shall receive water in Ȧmen-"tet and funeral offerings in Neter-khert. I deify her "soul and her body in Neter-khert, and I will not let "her soul be destroyed therein ; nay, I deify her soul "in Neter-khert, [and I make it] like unto that of every "god and of every goddess who have been deified there-"in, and like unto that of everything whatsoever which "hath been deified in Neter-khert. I have granted that "every god, and every goddess, and every divine "being, and every thing which hath been deified shall "receive her in Neter-khert ; and I have granted that "all her kinsfolk (?) shall receive her therein with a "gracious reception ; and I have granted that every "good thing, which cometh into being with a man "when he assumeth this form, whether he be carried "off into the underworld, or whether he become "deified, or whether every good thing be wrought "for him where he is, or whether he made to re-"ceive water and offerings, or whether he be made "to receive his cakes from those which those who "have been deified receive, or whether he be made to "receive his divine offerings from those which those "who have been deified receive, shall be done for her "so that it shall be with her."

Ȧmen-Rā, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith:—

"I cause Nesi-Khonsu, the daughter of Ta-ḥen-"Teḥuti-ȧ, to make every kind of food and every kind "of drink which every god and every goddess who "have been deified in the underworld make; and I "cause her to make every good thing which is with "every god and every goddess who have been dei-"fied in the underworld; and by means thereof I have "delivered my servant Pa-netchem from every evil "thing, and I will not let any of the calamities which "occur in the underworld fall upon Nesi-Khonsu to "do her harm; and I grant that her soul may come "forth, and that it may enter in according to its de-"sire and never be repulsed."

Ȧmen-Rā, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith:—

"I have gone round (*i. e.*, I have examined) the "heart of Nesi-Khonsu, the daughter of Ta-ḥen-Te-"ḥuti-ȧ, and she hath done no evil thing against Pa-"netchem, the son of Ȧuset-em-khebit. I have care-"fully examined her heart, and I have not let her at-"tack his life, and I have not allowed her to attack "his life through other folk. I have carefully examin-"ed her heart, and I have not let her do any evil "thing unto him such as is done against a living "man. I have carefully examined her heart, and I have "not allowed her to do by means of other folk any "of the evil things which are done against a living "man."

Ȧmen-Rā, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith :—

"I have caused her not to seek to do any evil "thing which would cause death unto Pa-netchem, "the son of Ȧuset-em-khebit. I have carefully examined her heart and she hath done no evil thing unto "him in particular, nor any evil thing which could "harm him in general; she hath not worked against "him by means of any god or any goddess who has "been deified; nor by means of any male *khu* or "of any female *khu* who has been deified; and she "hath not worked against him by means of any kind "of beings whatsoever who work schemes and plans "so that beings of every kind may be obedient unto "their words. I have carefully examined her heart "and [see] that she hath sought that which was good "for him whilst he was upon earth; and I have caused her to seek in every way to give him a long "life upon earth, and a life of health, and soundness, "and power, and strength, and might; and I have "caused her in every way to procure for him happiness wherever the sound of his words was heard. "I have caused her to seek neither harm for him, nor "anything which could inflict an injury upon man, "nor anything which could cause evil to Pa-netchem, "the son of Åuset-em-khebit. I have caused her not "to seek any evil thing, or any noxious thing which "would induce death, or any harmful thing like unto "those things which make the heart of man to tremble, "or those which do harm unto the men and women "who were beloved by Pa-netchem, nor unto him by "making his heart terrified at them by means of the "evil words which have been directed against them "(the men and women). I have caused all that concerneth the heart and soul of Nesi-Khonsu to be in "good case, that is to say, her heart hath not been "driven away from her soul; her soul hath not been "driven away from her heart; her heart hath not "been driven away from herself; Nesi-Khonsu herself hath not been in any way driven back with the "repulse with which a being in her form—that is to "say a being who hath been deified in the underworld, whatever its nature may be—is sometimes "repulsed; and no evil thing whatsoever, such as "may be done unto the human being who is in a "state like unto hers, hath been done unto her. Nay, "but [I have given] all that could delight Nesi-Khonsu, "namely, that Pa-netchem might enjoy a very long life "along with might, and strength, and power; that his "life might not be cut short; that no evil thing of any "kind whatsoever, and none of the things which do "harm unto a man and strike terror into his heart "might come nigh him, or his wives, or his children, "or his brethren, or Åtaui, or Nesta-neb-åsher, or

"Masahairthȧ, or Tchaui-nefer, the children of Nesi-"Khonsu, or the brethren of Nesi-Khonsu. And I "have caused that everything which would be of ad-"vantage to Pa-netchem, and all that would be of "benefit to him in any way whatsoever and which "could happen to a man in his condition, and an ex-"ceedingly long life for himself, and his wives, and his "children, and his brethren, may also come to Nesi-"Khonsu, and to her children, and to her sisters."

Ȧmen-Rā, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith:—

"I grant that all things, of whatever kinds they "may be, which a man hath when he is in the state "in which Nesi-Khonsu is, and by which he is deified, "shall be possessed by her, and I grant that the seven-"ty addresses to Rā may be recited in my name, so "that her soul may not be destroyed in the under-"world."

Ȧmen-Rā, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith:—

"Every good word which can deify Nesi-Khonsu, "which will give her power to receive water and offer-"ings, and which shall be uttered or said before me by "any person whatsoever I will fulfil to the uttermost, "omitting nothing. Every good word which shall be "uttered before me on behalf of Nesi-Khonsu I will "fulfil at every season of the heavens when Shu "cometh forth, in such wise that none of the evil "things which can reach a person who is in the condition in which she is shall touch her at any season of "the heavens, when Shu cometh forth from the waters "with his weapons and when day beginneth in the sky. "And I will utterly do away with the evil effect of "every word which may be spoken by any person "whatsoever of a being who is in the state in which "is Nesi-Khonsu, omitting nothing, at every season of "the heavens when Shu cometh forth from the waters "with his weapons and when day beginneth in the sky."

Ȧmen-Ra, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith :—

"I have caused the seventy addresses to Rā to be "recited in my name, and I have not allowed any "single benefit which belongeth to a man who is in "the condition in which is Nesi-Khonsu to escape her. "And I have caused her to receive offerings, bread, "and ale, and unguents, and wine, and pomade, and "milk, and raisins (?); and I have caused her to receive all the benefits and all the good things which "a being who is in her condition and who is favoured by me and who hath been deified can receive; "and I have caused her to share equally with every "god and every goddess every good thing whatsoever "which those who have been deified in the underworld "receive; and I have caused her to receive her divine "offerings along with the gods."

Ȧmen-Ra, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith:—

"If the word by which the offering of Sekhet-Ȧaru "and of a field in Sekhet-Ȧaru is made is not one which "is good for the person who is in the condition in "which is Nesi-Khonsu, and it hath no effect, I myself "will make unto her the offering of Sekhet-Ȧaru and of "a field in Sekhet-Ȧaru, when that which is beneficial "for her in this kind of offering shall come into being, "and it shall suffer no diminution thereof whatsoever."

Ȧmen-Ra, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith:—

"All good things which shall be spoken in my pre-"sence, saying, 'Let such and such things be done "for Nesi-Khonsu, the daughter of Ta-ḥennu-Teḥu-"ti-â', I will perform for her, and they shall not be "lessened, and they shall not be abrogated, and no-"thing therefrom shall be cut off at every season of the "heavens when Shu cometh forth. And, moreover, she "shall receive in abundance the choicest things of all "that is good for her, even as do every man and "every god who have been deified, and who go forth "and who come in, and who journey unto every place "as they please."

Ȧmen-Rā, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith:—

"As concerning all good things which have been "spoken in my presence, that is to say, 'Perform them "for Pa-netchem, the son of Ȧuset-em-khebit, my servant, and for his wives, and his children, and his "brethren, and his friends, and for those for whom "his heart is afraid lest evil come upon them': be-"hold, I will send forth my great and mighty and holy "word into every place that it may cause every good "thing to be with Pa-netchem, and his wives, and his "children, and his brethren, and all his friends, in such "wise that if any man shall omit to say, 'Let the de-"cree of Ȧmen-Rā, the king of the gods, the great "god, the prince of that which hath come into be-"ing from the beginning, be performed,' I myself will "make that which the great god hath spoken to come "to pass."

A BOOK OF THE DEAD OF THE GRAECO-ROMAN PERIOD.

THE BOOK OF BREATHINGS.

[From the Papyrus of Ḳerāsher (Brit. Mus. No. 9,995, sheet 2).]

I. Here beginneth the Book of Breathings.

(1) "Hail, Osiris Ḳerāsher, the son of Ṭashenâtiṭ! "Thou art pure, and thy heart is pure. The fore-"parts of thee are pure, (2) thy hind-parts are cleansed, "and thy interior is made clean with *beṭ* incense and "natron; no member of thine hath any defect what-"soever. The Osiris Ḳerāsher, (3) the son of Ṭashen-"âtiṭ, hath been cleansed by means of the waters of "Sekhet-ḥetep (*i. e.*, Field of Peace) which is situated "to the north of Sekhet-Saneḥem (*i. e.*, Field of the "Grasshoppers). (4) The goddesses Uatchit and Nekhe-"bet make thee to be pure at the eighth hour of the "night and at the [eighth] hour of the day. Come "then, O Osiris (5) Ḳerasher, the son of Ṭashenâtiṭ, "and enter into the Hall of Maāti. Thou art pure "from all offence and from (6) defect of every kind; "'Stone of Right and Truth' is thy name."

"Hail, [Osiris] Ḳerāsher, the son of Ṭashenâtiṭ, thou "enterest the Ṭuat (*i. e.*, underworld) (7) as one mighty "in purity. Thou art purified by the two Maāt god-"desses in the Great Hall. A libation hath been made "for thee in the Hall of Seb, and thy body hath been "made pure (8) in the Hall of Shu. Thou lookest "upon Rā when he setteth as Tem at eventide. Åmen "is nigh unto thee to give thee air, (9) and Ptaḥ like-"wise to mould into form thy members, thou enterest "the horizon along with Rā. They receive thy soul in "the Neshem boat of Osiris, (10) they make thy soul "divine in the House of Seb, and they make thee to "be triumphant for ever and for ever."

"[Hail] Osiris Ḳerāsher, the son of Ṭashenâtiṭ, "(11) thy name is made to endure, thy material "body is stablished, and thy spiritual body is made "to germinate; thou art turned back neither in hea-"ven nor upon earth. Thy face shineth before (12) "Ra, thy soul liveth before Åmen, and thy material "body is renewed before Osiris. Thou breathest for "ever and for ever, thy soul maketh offerings unto "thee (13) of cakes, and ale, and beasts, and feathered "fowl, and cool water in the course of each day; "thou comest, and it is triumphant. The flesh is upon "thy bones, (14) and thy form is even as it was upon "earth. Thou takest drink into thy body, thou eatest "with thy mouth, and thou receivest bread along with "the souls (15) of the gods. The god Anubis pro-"tecteth thee, and he maketh himself thy protector;

"thou art not turned away from the gates of the Ṭuat "(*i. e.*, underworld). Thoth, the most mighty (16) god, "the lord of Khemennu, cometh to thee, and he writeth for thee the Book of Breathings with his own fingers. [Then] doth thy soul breathe for (17) ever and "ever, and thy form is made anew with life upon "earth ; thou art made divine along with the souls of "the gods, thy heart is the heart of Rā, and thy members (19) are the members of the great god."

"Hail, Osiris Ḳerāsher, the son of Ṭashenȧtiṭ, Ȧmen "is nigh unto thee (20) to make thee to live again. "And the god Ȧp-uat (*i. e.*, the Opener of the ways) "hath opened up for thee a prosperous path. Thou "seest with thine eyes, thou hearest with thine ears, "thou speakest with thy mouth, (21) and thou walkest with thy legs. Thy soul hath been made divine "in the Ṭuat so that it may make every transformation ; at thy will thou breathest with delight [the "odours] of (22) the holy Persea tree of Ȧnnu (*i. e.*, "Heliopolis). Thou wakest each day and seest the "rays of Rā. Ȧmen cometh to thee (23) having the "breath of life, and he causeth thee to draw thy "breath within thy funeral house. Thou appearest upon "the earth each day, and the Book of Breathings "of Thoth (24) is a protection unto thee, for thereby "dost thou draw thy breath each day, and thereby "do thine eyes behold the beams of the divine Disk. "The goddess of Right and Truth maketh speech on "thy behalf before Osiris, (25) and her writings are upon "thy tongue. Horus the avenger of his father protecteth "thy body, he maketh thy soul to be divine like those "of all the gods. II. (1) The god Rā vivifieth thy soul, "and the soul of Shu uniteth the passages of thy "nostrils."

"Hail, Osiris Ḳerāsher, (2) the son of Ṭashenȧtiṭ, "thy soul draweth its breath in the place which thou "lovest. Thou art even as Osiris. Osiris the Governor "of those in Ȧmentet is thy name. (3) The water flood "of the prince cometh unto thee from Ābu (Elephantine), and it filleth thy table of offerings with *tchefau* "food."

"[Hail] Osiris Ḳerāsher, (4) the son of Ṭashenȧtiṭ, "the gods of the South and of the North come unto "thee, and thou art led by them to the ends of the "countries of (5) millions of years. Thy soul liveth, "thou art in the following of Osiris, and thou drawest thy breath in Re-stau; the strength which protecteth thee (6) is hidden in the lord of Setet and "[in] the great god. Thy material body liveth in "Ṭaṭṭu [and in] Nif-urtet, and thy soul liveth in heaven (7) each day."

"[Hail] Osiris Ḳerāsher, the son of Ṭashenȧtiṭ, the "goddess Sekhet hath gained the mastery over what "is baleful to thee, Ḥeru-āā-(8)ȧbu protecteth thee, "Ḥeru-seshet-ḥrȧ maketh thy heart, and Ḥeru-maati "protecteth thy body", or as others say, (9) "thy tongue. "Thou art stablished with life, and strength, and health, "and thou art firmly seated upon thy throne in Ta-

"tchesertet. Come then, Osiris Ḳerāsher (10), the son "of Ṭashenâtiṭ, thou risest in thy form, thou art arrayed in thine ornaments, thou hast firm hold upon "life, thou passest thy days (11) in health, thou journeyest hither and thither, and thou drawest thy "breath in every place whatsoever. Rā riseth upon "thine abode even as Osiris; thou drawest thy breath, "(12) and thou livest through his rays. Ȧmen-Rā-"Ḥeru-khuti vivifieth thy *ka* (*i. e.*, double), and he "maketh thee to flourish by means of the BOOK OF "BREATHINGS. Thou (13) art in the following of Osiris-"Horus, the lord of the *Ḥennu* Boat; thou art like "the great god at the head of the gods. Thy face "liveth, O thou whose births are lovely; thy name "(14) blossometh each day. Thou goest into the most "mighty and divine Hall in Ṭaṭṭu; thou seest him "that is head of those in Ȧmentet during the Uḳa "festival. The odour of thee (15) is sweet as that of "the venerable ones [therein], and thy name is magnified like those of the divine spiritual bodies."

"Hail, Osiris Ḳerāsher, the son of (16) Ṭashenâtiṭ, "thy soul liveth through the BOOK OF BREATHINGS, thou "art united through the BOOK OF BREATHINGS, (17) thou "enterest into the Ṭuat and hast no enemy therein. "Thou art as a living soul in Ṭaṭṭu and thou hast "thine heart, which hath not departed from thee. "Thou hast (18) thine eyes, and they open daily."

The gods who are in the train of Osiris speak unto Osiris Ḳerasher, the son of Ṭashenâtiṭ, (19) saying: —

"Thou followest Ra and thou followest Osiris, and "thy soul doth live for ever and ever."

The gods who dwell in the Ṭuat (20) of Osiris, the Governor of those in Ȧmentet, speak unto Osiris Ḳerāsher, the son of Ṭashenȧtiṭ, saying:—

"The gates of the Ṭuat are opened unto him, "(21) let him shew himself in Neter-khertet. Verily, "his soul shall live for ever, he shall build habitations "for himself in (22) Neter-khertet, the god thereof "shall shew favour unto his *ka*, and he shall receive "the Book of Breathings, and verily he shall (23) "draw his breath."

"May Osiris, the Governor of those in Ȧmentet, "the great god, the lord of Abydos, grant a royal "oblation; may he give offerings of cakes, (24) and "ale, and oxen, and wine, and *ȧqet* drink, and bread, "and *tchefau* food, and all beautiful things to the *ka* "of Osiris Ḳerāsher, (25) the son of Ṭashenȧtiṭ. Thy "soul doth live, and thy material body doth germinate by the command of Rā himself; thou shalt "never perish and thou shalt never suffer diminution, "III. (1) [but shalt be] like Rā for ever and for ever."

"Hail, Usekh-nemtet, who comest forth from Ȧnnu, "the Osiris Ḳerāsher, the son of (2) Ṭashenȧtiṭ, hath "not committed sin."

"Hail, Ur-at, who comest forth from Kher-aba, the "Osiris Ḳerāsher, the son of Ṭashenȧtiṭ, (3) hath not "done deeds of violence."

"Hail, Fenṭi, (4) who comest forth from Khemennu, "the Osiris Ḳerāsher, the son of Ṭashenâtiṭ, (5) hath "not committed slaughter (?).

"Hail, Āmam-maat, who comest forth from the two "Qerti, the Osiris Ḳerāsher (6), the son of Ṭashenâtiṭ, "hath not plundered the possessions of the dead.

"Hail, Neḥa-ḥrå, (7) who comest forth from Re-"stau, the Osiris Ḳerāsher, the son of Ṭashenâtiṭ, (8) "hath not inflicted injury.

"Hail, Rereti, who comest forth from heaven, the "Osiris (9) Ḳerāsher, the son of Ṭashenâtiṭ, hath not "committed sins of . . . . of the heart.

"Hail, Maati-em-khet, (10) who comest forth from "Sekhem, the Osiris Ḳerāsher, the son of Ṭashenâtiṭ, "(11) hath not made revolt.

"Hail, ye gods who are in the Ṭuat, hearken ye "unto the voice of Osiris Ḳerāsher, the (12) son of "Ṭashenâtiṭ, and let him come before you, for there "is neither any evil whatsoever, nor any sin what-"soever (13) with him, and no accuser can stand [be-"fore him]. He liveth upon Maāt, he feedeth upon "Maāt, and he hath satisfied (14) the heart of the "gods by all that he hath done. He hath given food "to the hungry, and water to the thirsty, and clothes "(15) to the naked. He hath made offerings to the "gods, and to the *Khus*, and no (16) report what-"soever hath been made against him before the gods. "O come, let him enter the Ṭuat and not be repuls-

"ed; (17) come, let him follow Osiris with the gods "of the *Qerti*. Let him be a favoured being among "the favoured ones, (18) and let him be divine among "the perfect ones. Come, let him live, come, let his "soul live. Let his soul (19) be received in whatever "place it pleaseth, and let him receive the Book of "Breathings. (20) Come, let him draw breath with "his soul in the Ṭuat, and let him perform (21) what-soever transformations he will along with those who "are in Ȧmentet. Come, let his soul go into every "place where it would be, and let it live upon earth "for ever, and for ever, and for ever."

A BOOK OF THE DEAD OF THE ROMAN PERIOD.[1]

(From British Museum Papyrus No. 10,112).

"Hail, Hathor Takherṭ-p-uru-âbt, triumphant, born "of Thent-nubt, triumphant. Thy soul liveth in heaven "before Rā, gifts are made unto thy *ka* before the "gods, thy spiritual body is glorious among the Khus, "thy name is stablished upon earth before Seb, and "thy body shall endure permanently in the Neter-"khert (underworld *or* grave). Thy house is in the "possession of thy children and thy husband who "weep as they follow thee when thou goest about "therein with thy children; and they are rewarded "for what they have done for thy *ka*. [They have "given thee] good and perfect burial, and they make "offerings to thy *ka* at the west of Thebes in the "sight of the folk of thy city and of the Lady of the "Temples. The beautiful Àmentet stretcheth out her "hands to receive thee according to the decree of

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[1] See Birch, *P. S. B. A.*, Vol. VII., p. 49; and Lieblein, *Que mon nom fleurisse,* p. 1.

"the Lady of Abydos. Thy tomb shall never be over-"thrown, thy swathings shall never be torn in pieces, "and thy body shall never be mutilated. The god "Anubis hath received thee in the land of the Hall "of Double Maāt, and he hath made thee to be one "of those favoured and perfect beings who are in the "following of Seker. Thy soul flieth up on high to "meet the soul of the gods, and it hovereth also over "thy dead body which is in Åḳert. Thou journeyest "about upon the earth, thou seest all that are there-"in, thou observest all the affairs of thy house, and "thou eatest bread, there having been performed by "thee transformations which are like unto those of "Baba. Thou goest to the city of Nif-urtet at the "festival of the altars on the night of the festival of "six, and at the festival of Ānep. Thou goest into "the city of Nif-urtet at the festival of the little heat, "and the festival of lifting up the sky. Thou goest "into the city of Ṭaṭṭu on the festival of Ka-ḥrå-ka, "on the day when the Ṭeṭ is set up. The breath of "the wind hath made thy throat to breathe with Khensu "and Shu, the mighty one, in Thebes; and thou hast "abundant offerings for thy *ka* every tenth day with "the living image of Rā in Thebes. Thy life is for "ever and ever, and thy sovereignty is for ever, and "thou shalt endure for an endless number of periods "of twice sixty years."

THE BOOK OF THE DEAD.

TRANSLATION.

HYMNS INTRODUCTORY TO THE BOOK OF THE DEAD, THE JUDGMENT, ETC.

Hymn to Rā when he riseth.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 1).]

Vignette: The scribe Ani standing, with hands raised in adoration, before a table of offerings consisting of haunches of beef, loaves of bread, and cakes, vases of wine and oil, fruits, and flowers. He wears a fringed linen garment and has a wig, necklace, bracelets, etc. Behind him stands his wife Thuthu, a member of the College of Åmen-Rā at Thebes; she is similarly robed and holds a sistrum, a vine branch, and a *menåt,* or emblem of pleasure, in her hands.

Text: (1) A HYMN OF PRAISE TO RĀ WHEN HE RISETH IN THE EASTERN PART OF HEAVEN. Behold Osiris, Ani the scribe of the holy offerings of all the gods, (2) who saith:—

"Homage to thee, O thou who hast come as Kheperå, Kheperå "the creator of the gods. Thou risest, thou shinest, (3) thou mak-"est light [in] thy mother [the goddess Nut]; thou art crowned "king of the gods. [Thy] mother Nut doeth an act of ho-"mage unto thee with both her hands. (4) The land of Manu[1] "receiveth thee with satisfaction, and the goddess Maāt em-"braceth thee both at morn and at eve. May he (*i. e.* Rā) give "glory, and power, and triumph, (5) and a coming forth as a "living soul to see Ḥeru-khuti (*i. e.*, Horus of the two horizons) "to the double *(ka)* of Osiris, the scribe Ani, victorious before "Osiris, (6) who saith:— Hail, all ye gods of the Temple of

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[1] *Manu* was the name of the mountain where the sun set in the west.

"the Soul, who weigh heaven and earth in the balance, and "who provide sepulchral meals[1] in abundance. Hail, Tatunen, "thou One, (7) thou Creator of mankind and Maker of the "substance of the gods of the south and of the north, of the "west and of the east. O come and acclaim ye Rā, the lord "of heaven, (8) the Prince (Life, Health, Strength!), the Creator "of the gods, and adore ye him in his beautiful form at his "rising in the *Āṭet* boat. (9) They who dwell in the heights "and they who dwell in the depths[2] worship thee. The god "Thoth and the goddess Maāt have written down [thy course] for "thee daily and every day. Thine enemy the serpent hath been "given over to (10) the fire, the serpent-fiend Sebȧu hath fallen "down headlong; his arms have been bound in chains, and his "legs hath Rā hacked off from him. The children of (11) impotent "revolt shall nevermore rise up. The Temple of the Aged One[3] "keepeth festival, and the voice of those who rejoice is in the "mighty dwelling. (12) The gods exult when they see Rā as he "riseth, and when his beams flood the world with light. The "Majesty (13) of the holy god goeth forth and advanceth even "unto the land of Manu; he maketh brilliant the earth at his "birth each day: he journeyeth on to the place where he was "yesterday. (14) O be thou at peace with me, and let me behold "thy beauties;[4] may I journey forth upon earth, may I smite the "Asṣ; may I crush (15) the serpent-fiend Sebȧu; may I destroy "Āpep in his hour; may I see the *Ȧbṭu* fish at his season, and "the *Ȧnt* fish [piloting] (16) the *Ȧnt* boat in its lake. May I see "Horus acting as steersman, with the god Thoth and the goddess "Maāt, one on each side of him; may I grasp the bows of the "(17) *Sektet* boat, and the stern of the *Āṭet* boat. May he (*i. e.*, "Rā) grant unto the double *(ka)* of Osiris Ani to behold the disk "of the Sun and to see the Moon-god without ceasing, each and

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[1] *Tchefau* was the name given to the food upon which the gods lived.

[2] *I. e.*, the gods who live in the heights and depths of heaven, or celestial and terrestrial beings.

[3] *I. e.*, the Temple of Rā at Ȧnnu (*i. e.*, On or Heliopolis).

[4] Or, "thy beautiful form."

"every day; and (18) may my soul come forth and walk hither "and thither (19) and whithersoever it pleaseth. (20) May my "name be proclaimed (21), and may it be found upon the board "(22) of the table of offerings; may offerings (23) be made unto "me in my presence, even as [they are made unto] the followers "(24) of Horus ; may there be made ready for me (25) a seat "in the boat of the Sun on the day when (26) the god goeth "forth ; and may I be received (27) into the presence of Osiris "in the land of victory."

Hymn to Rā when he riseth.

[From the papyrus of Qenna (see Leemans, *Papyrus Égyptien,* T. 2, Plate 2).]

Vignette: Qenna and his wife standing with hands raised in adoration.

Text: (1) A HYMN OF PRAISE TO RĀ WHEN HE RISETH IN THE EASTERN PART OF HEAVEN. Behold Osiris, Qenna the merchant, (2) who saith:—

"Homage to thee, O Rā, when thou risest [and to thee], O "Temu, in thy risings of beauty. Thou risest, thou risest, thou "shinest, (3) thou shinest, at dawn of day. Thou art crowned "king of the gods, and the goddess Shuti performeth an act of "homage unto thee. The company (4) of the gods praise thee "from the places of sunrise and sunset. Thou passest over the "height of heaven and thy heart is filled with gladness. The "*Sektet* boat draweth on, and [Rā] advanceth (5) in the *Āṭet* boat "with fair winds. Rā rejoiceth, Rā rejoiceth. Thy father is Nu, "thy mother is Nut, O (6) thou who art crowned as Rā-Ḥeru-"khuti (Rā-Harmachis), thy divine boat advanceth in peace. [Thine "enemy] hath been given over [to the flame, and he] hath fallen; "his head hath been cut off. (7) The heart of the Lady of Life "(*i. e.*, Isis) is glad [because] the foe of her lord hath fallen "headlong. The mariners of Rā have content of heart and Ȧnnu "(Heliopolis) exulteth." (8)

The merchant Qenna, victorious, saith:—

"I have come to thee, O Lord of the gods, Temu-Ḥeru-khuti "(Temu-Harmachis) whom Maāt directeth (9) . . . . I know "that whereupon thou dost live. Grant thou that I may be like "unto one of those who are thy favoured ones (10) [among] the "followers of the great god; may my name be proclaimed, may "it be found, may it be set (11) with their [names?]. The oar[s] "have been taken into the *Sektet* boat, and the boat of the Sun "advanceth in peace. (12) May I see Rā when he appeareth in "the sky at dawn and when his Enemy hath fallen at the block. "(13) May I see Horus working the rudder on each side and "bringing along the boat. May I see the *Ȧbṭu* fish at [its] time of "(14) coming into being (?); may I see the *Ȧnt* fish as it becometh "the pilot of the *Ȧnt* boat in its waters. O thou only One, O "thou Perfect One, O thou (15) who dost endure, who sufferest "never an evil moment, who cannot be smitten down by him "that doeth deeds of might, none other shall have power and "might over the things which belong to thee. (16) None shall "obtain by fraud possession of the things which belong to the "divine father, who hath need of abundance, the tongue (?) of "veneration, (17) the lord of Ȧbṭu (Abydos)."

The merchant Qenna, victorious, saith: "Homage to thee, O "Ḥeru-khuti-Temu Ḥeru (18) Kheperȧ,[1] thou mighty hawk, who "makest glad the body [of man], thou beautiful of face by reason "of thy two great plumes! Awake, (19) O lord of beauty, at "dawn when the company of the gods and mortals say unto "thee, 'Hail!' They (20) sing hymns of praise unto thee at even-"tide, and the starry deities also adore thee. O thou firstborn, "who dost lie motionless . . . . (21); thy mother sheweth loving-"kindness unto thee daily. Rā liveth and the serpent-fiend Nȧk "is dead; thou art in good case, for thine enemy (22) hath fallen "headlong. Thou sailest over heaven with life and strength. The "goddess Neḥebka is in the *Āṭet* boat, and thy boat rejoiceth; "(23) thy heart is glad, and the two uraei goddesses rise upon "thy brow."

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[1] *I. e.*, Harmachis-Tem-Horus-Kheperȧ.

Hymn to Rā when he riseth.

[From the Papyrus of Qenna (see Leemans, *Papyrus Égyptien,* T. 2, Plate 4).]

Vignette: Qenna and his wife standing with hands raised in adoration.

Text: (1) A HYMN OF PRAISE TO RĀ WHEN HE RISETH IN THE EASTERN PART OF HEAVEN. Behold Osiris, Qenna the merchant, triumphant, (2) who saith:—

"Homage to thee, O thou who risest in Nu, and who at thy manifestation dost make the world bright with light; the whole company of gods sing hymns of praise unto thee after thou hast come "forth. (3) The divine Merti [1] who minister unto thee cherish thee "as King of the North and South, thou beautiful and beloved "Man-child. When thou risest, men and women live. (4) The "nations rejoice in thee, and the Souls of Ȧnnu (Heliopolis) sing "unto thee songs of joy. (5) The souls of the cities of Pe and "Nekhen exalt thee, the apes of dawn adore thee, and (6) all beasts "and cattle praise thee with one accord. The goddess Sebȧ over"throweth thine enemies, therefore rejoice thou within (7) thy "boat; thy mariners are content thereat. Thou hast attained unto "the Āṭet boat, and thy heart swelleth with joy. O lord of the "gods, when thou didst create (8) them they ascribed unto thee "praises. The azure goddess Nut doth compass thee on every side, "and the god Nu (9) floodeth thee with his rays of light. O cast "thou thy light upon me and let me see thy beauties, me the Osiris "(10) Qenna the merchant, victorious, and when thou goest forth "over the earth I will sing praises unto thy fair face. Thou risest "in heaven's horizon, (11) and [thy] disk is adored [when] it "resteth upon the mountain to give life unto the world."

Saith Qenna the merchant, victorious: (12) "Thou risest, thou "risest, and thou comest forth from the god Nu. Thou dost re"new thy youth and thou dost set thyself in the place where thou "wast yesterday. O divine youth who hast created thyself, (13) I "am not able [to describe] thee. Thou hast come with thy diadems,[2]

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[1] See Chapter XXXVII.

[2] Or, "in thy rising".

"and thou hast made heaven and earth bright with thy rays of "pure emerald light. (14) The land of Punt is stablished [to give] "the perfumes which thou smellest with thy nostrils. Thou risest, "O marvellous Being,[1] (15) in heaven, the two serpent-goddesses "Merti are stablished upon thy brow, and thou art the giver of "laws, O lord of the world and of the inhabitants thereof; (16) all "the gods and Qenna the merchant, victorious, adore thee."

Hymn to Rā when he riseth.

[From the papyrus of Hu-nefer (Brit. Mus. No. 9,901, sheet 1).]

Text: (1) A HYMN OF PRAISE TO RĀ WHEN HE RISETH IN THE (2) EASTERN PART OF HEAVEN. Behold Osiris, Hu-nefer, (3) victorious, who saith:—

"Homage to thee, O thou who art Rā when thou risest (4) and "Temu when thou settest. Thou risest, thou risest, thou shinest, "thou shinest, (5) thou who art crowned king of the gods. Thou "art the lord of heaven, [thou art] the lord of earth; [thou art] the "creator of those who dwell (6) in the heights and of those who "dwell in the depths.[2] [Thou art] the God One who came into being "(7) in the beginning of time. Thou didst create the earth, thou "didst fashion man, (8) thou didst make the watery abyss of the "sky, thou didst form Ḥāpi (*i.e.*, the Nile), thou didst create the watery "abyss, (9) and thou dost give life unto all that therein is. Thou hast "knit together the mountains, thou hast made (10) mankind and the "beasts of the field to come into being, thou hast made the heavens "and the earth. Worshipped be thou whom the goddess Maāt "embraceth at morn and at eve. Thou dost travel across the sky "with heart swelling with joy; the Lake of Testes (?) (11) be-"cometh contented thereat. The serpent-fiend Nāk hath fallen and "his two arms are cut off. The *Sektet* boat receiveth fair winds, "and the heart of him that is in the shrine thereof rejoiceth. Thou

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[1] Or, "Being of iron."

[2] Or, "creator of the starry gods in heaven above and of the dwellers upon earth below."

"art crowned (12) Prince of heaven, thou art the One dowered "[with all sovereignty] who comest forth from the sky. Rā is victorious! O thou divine youth, thou heir of everlastingness, thou "self-begotten one, O thou who didst give thyself birth! O One "(13), mighty [one], of myriad forms and aspects, king of the world, "Prince of Ȧnnu (Heliopolis), lord of eternity and ruler of everlastingness,[1] the company of the gods rejoice when thou risest and "when thou sailest (14) across the sky, O thou who art exalted "in the *Sektet* boat."

"Homage to thee, O Ȧmen-Rā, who dost rest upon Maāt,[2] and "who passest over the heaven, every face seeth thee. Thou dost "wax great (15) as thy Majesty doth advance, and thy rays are "upon all faces. Thou art unknown and no tongue is worthy (?) "to declare thy likeness; only thou thyself [canst do this]. Thou art One, even as is he (16) that bringeth the *ṭenȧ* basket. Men praise "thee in thy name [Rā], and they swear by thee, for thou art "lord over them. Thou hearest with thine ears and thou seest "with thine eyes. (17) Millions of years have gone over the world; "I cannot tell the number of those through which thou hast "passed. Thy heart hath decreed a day of happiness in thy name "of 'Traveller'. Thou dost pass over (18) and dost travel through "untold spaces [requiring] millions and hundreds of thousands of "years [to pass over]; thou passest through them in peace, and "thou steerest thy way across the watery abyss to the place which "thou lovest; this thou doest in one (19) little moment of time, "and then thou dost sink down and dost make an end of the "hours."

Behold Osiris, the governor of the palace of the lord of the two lands (*i. e.,* Seti I), Hu-nefer, victorious, saith: (20) "Hail, my "lord, thou who passest through eternity, whose being is everlasting. Hail, thou Disk, lord of beams of light, thou risest and "thou makest all mankind to live. Grant thou that I may behold "thee at dawn each day."

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[1] Or, "who endurest through everlastingness."

[2] *I. e.*, "thou whose existence and whose risings and settings are ordered and defined by fixed, unchanging, and unalterable laws."

Hymn to Rā when he riseth.

[From the Papyrus of Nekht (Brit. Mus. No. 10,471, sheet 21).]

Text: A HYMN OF PRAISE TO RĀ by Nekht, the royal scribe, the captain of soldiers, who saith:—

"Homage to thee, O thou glorious Being, thou who art dowered "[with all sovereignty]. O Tem-Ḥeru-khuti (Tem-Harmachis), when "thou risest in the horizon of heaven, a cry of joy cometh forth "to thee from the mouth of all peoples. O thou beautiful Being, "thou dost renew thyself in thy season in the form of the Disk "within thy mother Hathor; therefore in every place every heart "swelleth with joy at thy rising, for ever. The regions of the "North and South come to thee with homage, and send forth "acclamations at thy rising in the horizon of heaven; thou illu-"minest the two lands with rays of turquoise light. O Rā, thou "who art Ḥeru-khuti (Harmachis), the divine man-child, the heir "of eternity, self-begotten and self-born, king of earth, prince of "the Ṭuat,[1] governor of the regions of Åukert;[2] thou comest "forth from the water, thou hast sprung from the god Nu, who "cherisheth thee and ordereth thy members. O thou god of life, "thou lord of love, all men live when thou shinest; thou art "crowned king of the gods. The goddess Nut doeth homage unto "thee, and the goddess Maāt embraceth thee at all times. Those "who are in thy following sing unto thee with joy and bow "down their foreheads to the earth when they meet thee, thou lord "of heaven, thou lord of earth, thou king of Right and Truth, "thou lord of eternity, thou prince of everlastingness, thou sove-"reign of all the gods, thou god of life, thou creator of eternity, "thou maker of heaven wherein thou art firmly established! The "company of the gods rejoice at thy rising, the earth is glad "when it beholdeth thy rays; the peoples that have been long "dead (?) come forth with cries of joy to see thy beauties every

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[1] The name of a district or region, neither in heaven nor upon earth, where the dead dwelt, and through which the sun passed during the night.

[2] A name of the underworld.

"day. Thou goest forth each day over heaven and earth and "art made strong each day by thy mother Nut. Thou passest "through the heights of heaven, thy heart swelleth with joy ; and "the Lake of Testes (?) is content thereat. The Serpent-fiend "hath fallen, his arms are hewn off, the knife hath cut asunder "his joints. Rā liveth in *Maāt*[1] the beautiful. The *Sektet* boat "draweth on and cometh into port ; the South and the North, "the West and the East turn to praise thee, O thou primeval "substance of the earth who didst come into being of thine own "accord. Isis and Nephthys salute thee, they sing unto thee songs "of joy at thy rising in the boat, they protect thee with their "hands. The souls of the East follow thee, the souls of the "West praise thee. Thou art the ruler of all the gods and thou "hast joy of heart within thy shrine ; for the serpent-fiend Nȧk "hath been condemned to the fire, and thy heart shall be joyful "for ever. Thy mother Nut is adjudged to thy father Nu."

Hymn to Osiris Un-nefer.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 2).]

Vignette: The scribe Ani standing, with both hands raised in adoration, before a table of offerings consisting of haunches of beef, loaves of bread and cakes, vases of wine and oil, fruits and flowers, etc. He wears a fringed linen garment and a wig, bracelets, etc. Behind him stands his wife Thuthu, a member of the College of Ȧmen-Rā at Thebes ; she is similarly robed and holds a sistrum, a vine branch, and a *menȧt* in her hands.

Text: (1) "Glory be to Osiris Un-nefer, the great god within "Ȧbṭu (Abydos), king of eternity, lord of the everlasting, who "passeth through millions of years in his existence. Eldest son "of the (2) womb of Nut, engendered by Seb the Erpāt,[2] lord "of the crowns of the North and South, lord of the lofty white "crown: as prince of gods and of men (3) he hath received the "crook, and the whip, and the dignity of his divine fathers. Let

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[1] *I. e.*, "Rā liveth in unchanging and eternal law and order."

[2] *I. e.*, the great ancestor of the tribe of the gods.

"thy heart, which is in the mountain of Åment, be content, for "thy son Horus is established upon thy throne. (4) Thou art crowned "lord of Ṭaṭṭu [1] and ruler in Åbṭu (Abydos). Through thee the "world waxeth green in (5) triumph before the might of Neb-"er-tcher. He leadeth in his train that which is, and that which "is not yet, in his name of 'Ta-ḥer-(6)sta-nef'; he toweth along "the earth in his name of 'Seker'; he is exceedingly mighty (7) "and most terrible in his name 'Osiris'; he endureth for ever "and for ever in his name of 'Un-nefer'."

(8) "Homage to thee, King of kings, Lord of lords, Prince of "princes, who from the womb of Nut hast ruled (9) the world "and Åḳert. [2] Thy body is of bright and shining metal, thy head "is of azure blue, and the brilliance of the turquoise encircleth thee. "O god Ån of millions of years, (10) all-pervading with thy body "and beautiful in countenance in Ta-tchesert, grant thou to the "*Ka* (*i. e.*, double) of Osiris, the scribe Ani, splendour in heaven, "and might upon earth, and triumph in the underworld; and "grant that I may sail down (11) to Ṭaṭṭu like a (12) living soul "and up to (13) Åbṭu (Abydos) like a *Bennu* [3] bird; and that I "may go in and come out (14) without repulse at the pylons [4] "(15) of the lords of the underworld. May there be given unto me "(16) loaves of bread in the house of coolness, and (17) offerings "of food in Ånnu (Heliopolis), and a homestead (18) for ever "in Sekhet-Åru [5] with wheat and barley therefor."

The Scene of the Weighing of the Heart of the Dead.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, plates 3 and 4).]

Vignette: The scribe Ani and his wife Thuthu enter the Hall of Double Maāt, wherein the heart, symbolic of the conscience, is to be weighed in the balance against the feather, emblematic of Right and Truth. In the upper register are the gods who sit in judgment, whose names are "Harmachis, the great god in his boat, Temu, Shu, Tefnut the lady of heaven, Seb, Nut the lady of heaven, Isis, Nephthys, Horus the great god, Hathor the lady of Amenta, Ḥu and Sa". On the standard of the scales sits the dog-headed ape, the companion of Thoth, the scribe of the gods; and the god Anubis, jackal-headed, tests the tongue of the balance. On the left of the balance, facing Anubis are :— (1) Ani's "Luck"; (2) the *Meskhen* or "cubit with human head", thought by some to be connected with the place of birth; (3) the goddesses Meskhenet and Renenet who presided over the birth, birth-place, and early education of children; and (4) the soul of Ani in the form of a human-headed bird standing on a pylon. On the right of the balance, behind Anubis, stands Thoth, the scribe of the gods, who holds in his hands his reed-pen and palette with which to record the result of the trial. Behind Thoth stands the monster called either Āmām, the "Devourer", or Ām-mit, the "Eater of the Dead".

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[1] Two cities in Egypt bore the name "Tattu", viz., Busiris and Mendes.

[2] A name of the underworld.

[3] The *Bennu* is commonly identified with the phœnix.

[4] For the twenty-one pylons of the House of Osiris see Chapter CXLV.

[5] A division of the Sekhet-Ḥetepu or "Elysian Fields", for which see Chapter CX.

Text: Osiris, the scribe Ani, saith :—

"My[1] heart my mother, my heart my mother, my heart my "coming into being. May there be nothing to resist me at [my] "judgment; may there be no opposition to me from the *Tchatcha*;[2] "may there be no parting of thee from me in the presence of "him that keepeth the scales. Thou art my *Ka* (*i. e.*, double) "within my body [which] knitteth together and strengtheneth "my limbs. Mayest thou come forth to the place of happiness "to which I am advancing. May the *Shenit*[3] not cause my name "to stink, and may no lies be spoken against me in the presence "of the god. Good, good is it for thee to hear" . . . .

Thoth, the judge of Right and Truth of the great company of the gods who are in the presence of Osiris, saith :— "Hear "ye this judgment. The heart of Osiris hath in very truth been "weighed, and his soul hath stood as a witness for him; it hath "been found true by trial in the Great Balance. There hath not "been found any wickedness in him; he hath not wasted the

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[1] This speech of Ani is actually Chapter XXX B (*q. v.*), but the last line has been omitted by the scribe for want of room.

[2] *I. e.*, the "Heads" or "Chiefs". The *Tchatcha* of Osiris were Mesthȧ, Ḥāpi, Ṭuamāutef and Qebḥsennuf.

[3] *I. e.*, divine officials.

"offerings in the temples; he hath not done harm by his deeds; "and he hath uttered no evil reports while he was upon earth."

The great company of the gods reply to Thoth who dwelleth in Khemennu (Hermopolis):— "That which cometh forth from "thy mouth shall be declared true. Osiris, the scribe Ani victorious, "is holy and righteous. He hath not sinned, neither hath he done "evil against us. It shall not be allowed to the devourer Āmemet "to prevail over him. Meat-offerings and entrance into the presence of the god Osiris shall be granted unto him, together with "a homestead for ever in Sekhet-ḥetepu,[1] as unto the followers "of Horus."

Vignette: The scribe Ani is led by Horus, the son of Isis, into the presence of Osiris who is enthroned within a shrine in the form of a funeral chest. Osiris has upon his head the *Atef* crown, and he holds in his hands the crook, the sceptre and the whip, emblematic of authority, dominion, and sovereignty; from his neck hangs the *menȧt*. His title here is "Osiris, the lord of everlastingness". Behind him stand Nephthys, his sister, on his right hand and Isis, his sister and wife, on his left. Before him, standing on a lotus flower, are the gods of the cardinal points or, as they are sometimes called, "the Children of Horus" and "Children of Osiris". The first, Mesthȧ, has the head of a man; the second, Ḥāpi, the head of an ape; the third, Ṭuamāutef, the head of a jackal; and the fourth, Qebḥsennuf, the head of a hawk. Near the lotus hangs the skin of an animal. The side of the throne of Osiris is painted to rememble that of a funeral chest. The roof of the shrine is supported on pillars with lotus capitals, and is surmounted by a figure of Horus-Sept or Horus-Seker, and by rows of uraei. The pedestal on which the shrine rests is in the form of the hieroglyphic which is emblematic of *Maāt* or "Right and Truth". Before the shrine is a table of offerings by which, on a reed mat, kneels Ani with his right hand raised in adoration; in the left hand he holds the *Kherp* sceptre. He wears on his head a whitened wig and the so-called "cone", the signification of which is unknown.

Text: (1) Saith Horus the son of Isis: "I have come to thee, "O Un-nefer, and I have brought unto thee the Osiris Ani. His "heart is [found] righteous, (2) and it hath come forth from the "balance; it hath not sinned against any god or any goddess. "Thoth hath weighed it according to the decree pronounced (3)

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[1] See Chapter CX.

"unto him by the company of the gods; and it is most true "and righteous. Grant that cakes and ale may be given unto "him, and let him appear in the presence of the god Osiris; (4) "and let him be like unto the followers of Horus for ever and "for ever."

(1) And Osiris Ani (2) saith: "Behold, I am in thy presence, "O lord of (3) Åmentet. There is no sin in my (4) body. I "have not spoken that which is not true (5) knowingly, nor have "I done aught with a false heart. Grant thou that I may be "like unto those favoured ones who are in thy following, (6) and "that I may be an Osiris greatly favoured of the beautiful god, "and beloved of the lord of the world. [I] who am, indeed, a "royal scribe who loveth thee, Ani, victorious before the god "Osiris."

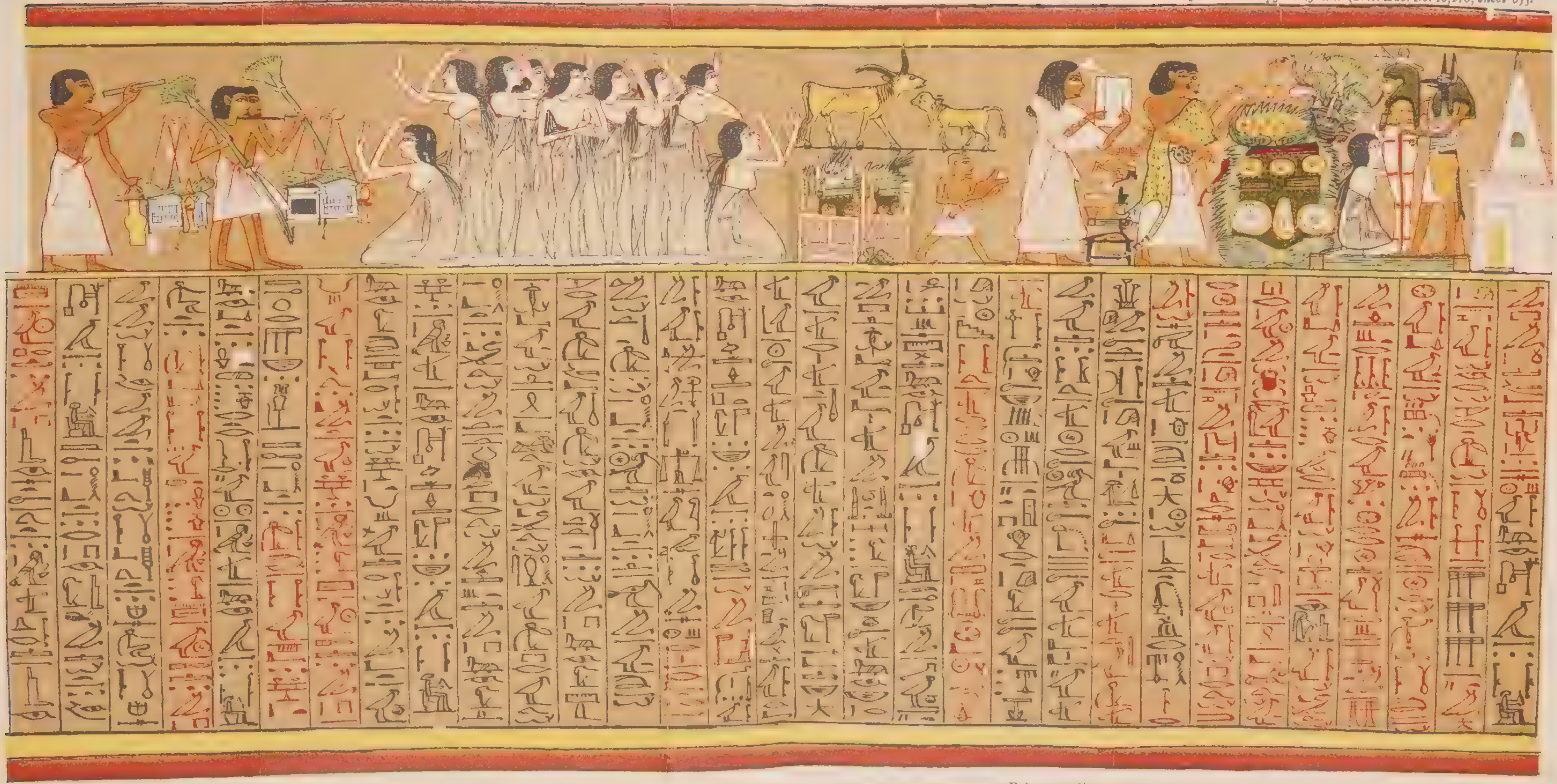
THE CHAPTERS

OF

COMING FORTH BY DAY.

THE FUNERAL PROCESSION.

[*From the Papyrus of Ani* (*Brit. Mus. No.* 10,470, *sheet* 6)].



Ministrants carrying offerings of flowers, sepulchral boxes, etc

The company of wailing women.

Cow and calf for sacrifice

Priest reading the funeral service

Priests performing the ceremony of "opening the mouth" of the mummy of Ani.

Anubis standing before the tomb embracing the mummy, at the feet of which kneels Ani's wife, Thuthu.

Chapter I.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheets 5 and 6).]

Vignettes : The funeral procession to the tomb, and the ceremony thereat, are here depicted. The mummy of the deceased, lying in a funeral chest placed in a boat, is being drawn along by oxen : figures of the goddesses Nephthys and Isis stand at the head and foot respectively. By the side kneels the wife of the deceased. In the front of the boat stands the *Sem* priest, dressed in a panther's skin, burning incense and sprinkling water, and behind follow eight male mourners ; in the rear are servants drawing a small funeral chest surmounted by a figure of Anubis, and carrying vases of unguents along with the couch, staff, chair, palette, etc., of the deceased. Preceding the oxen drawing the funeral boat are men carrying on yokes boxes of flowers, vases of unguents, etc., and a group of wailing women with uncovered heads and breasts, who smite their heads and faces in token of grief. Close by stand a cow and her calf, intended to be slaughtered for the funeral feast, and tables loaded with offerings of herbs, fruits, etc. At the door of the tomb stands the god of the dead, Anubis, clasping the mummy of the deceased, before which kneels the weeping wife. At a table of funeral offerings stand two priests. One, the *Sem* priest, wears a panther's skin and holds in his hand a libation vase and censer ; the other holds in his right hand the instrument UR ḤEKA[1] in the form of a ram-headed serpent, the head of which is surmounted by an uraeus, and in his left hand an instrument in the shape of an adze . With the former he is about to touch the mouth and eyes of the mummy, and with the latter the mouth. On the ground, by their side, lie the instruments which are to be employed in the ceremony of "opening the mouth", *i. e.*, the ceremony which will give the deceased the power to eat, and to drink, and to talk in the next world, namely the *Meskhet* , the group of instruments in the form of adzes , the

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[1] *I. e.*, the "mighty one of enchantments".

Pesh-en-kef , the libation vases, the boxes of purification, the bandlet, the feather, etc. Behind them stands the "Reader" who recites the funeral service from a papyrus roll, and to the rear is a ministrant who holds the haunch of beef which is to be used in the ceremony at the door of the tomb.

Text : (1) HERE BEGIN THE CHAPTERS OF "COMING FORTH BY DAY", AND OF THE SONGS OF PRAISE AND GLORIFYING, (2) AND OF COMING FORTH FROM, AND OF GOING INTO THE GLORIOUS NETER-KHERT IN THE BEAUTIFUL ÅMENTET, WHICH ARE TO BE RECITED ON (3) THE DAY OF THE BURIAL [WHEREBY THE DECEASED] SHALL GO IN AFTER COMING FORTH.

Saith Osiris Ani, (4) Osiris the scribe Ani :—

"Homage to thee, O bull of Åmentet, the god Thoth, (5) the "king of eternity, is with me. I am the great god near the divine "boat, I have fought (6) for thee. I am one of the gods, those "divine chiefs, who make (7) Osiris to be victorious over his "enemies on the day of the weighing of words. (8) I am thy "mediator (?), O Osiris. I am [one] of the gods (9) born of the "goddess Nut, who slay the foes of Osiris and who hold in "bondage (10) for him the fiend Sebåu. I am thy mediator (?), "O Horus. (11) I have fought for thee, and I have put to flight "the enemy for thy name's sake. I am Thoth, who made Osiris "to be victorious (12) over his enemies on the day of the weighing "of words (13) in the great House of the Aged One (*i. e.*, Rā) "who dwelleth in Ånnu (Heliopolis). I am Ṭeṭṭeṭi, the son of "Ṭeṭṭeṭi ; (14) I was begotten in Ṭaṭṭu, I was born in (15) Ṭaṭṭu. "I am with those who weep and with the women who bewail "(16) Osiris in the two lands of Rekht, and I make Osiris to be "victorious over his enemies. (17) Rā commanded Thoth to make "Osiris victorious over his enemies ; and that which was decreed "[for Osiris] (18) Thoth did for me. I am with Horus on the "day of the clothing of (19) Teshtesh [1] and of the opening of "the wells of water for the purification of the divine being whose

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[1] A name of Osiris.

“heart moveth not,[1] (20) and of the drawing the bolt of the “door of the concealed things in Re-stau.[2] I am with Horus “who [acteth] (21) as the guardian of the left shoulder of Osiris “in Sekhem (Letopolis), (22) and I go in and I come forth from “among the divine flames on the day of the destruction of the “(23) Sebȧu fiends in Sekhem. I am with Horus on the days “(24) of the festivals of Osiris, and of the making of offerings “on the Sixth day festival,[3] and on the Ṭenȧt festival[4] [which is “celebrated] in (25) Ȧnnu. I am the *āb* priest who poureth out “libations in Ṭaṭṭu [for] Rere (?) the dweller in the Temple of “Osiris[5] (Heliopolis), [on the day of] (26) casting up the earth. “I see the things which are concealed in Re-stau, (27) I read from “the book of the festival of the divine Ram[6] [which is] in Ṭaṭṭu. “I am the *Sem* priest (28) [and I perform] his course. I [per-“form the duties of] the Great Chief of the Work[7] on the day “of placing the *Ḥennu*[8] boat (29) of the god Seker upon its “sledge. I have grasped the spade (30) on the day of digging “the ground in Suten-ḥenen (Heracleopolis Magna).”

“O ye who make perfected souls (31) to enter into the Temple “of Osiris, may ye cause the perfected soul of Osiris, the (32) “scribe Ani, to be victorious with you in the Temple of Osiris. “May he hear as ye hear; may he see (33) as ye see; may he “stand as ye stand; may he sit as ye (34) sit [therein].”

“O ye who give cakes and ale to perfected souls in the Temple “(35) of Osiris, give ye cakes and ale at the two seasons (*i. e.*, “at morn and at eve, or sunrise and sunset) to the soul of Osiris “Ani, who is (36) victorious before all the gods of Ȧbṭu (Abydos), “and who is victorious with you.”

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[1] *Urṭ-ȧb*, *i. e.*, “Still-Heart”, a name of Osiris.

[2] *I. e.*, the “door of the passages” of the tomb.

[3] *I. e.*, the day of the festival of Osiris.

[4] *I. e.*, the festival which took place on the seventh day of the month.

[5] Per-Ȧusȧr, *i. e.*, “House of Osiris” = the Greek Busiris, or capital of the ninth nome of Lower Egypt.

[6] *I. e.*, Osiris.

[7] The official title of the chief priest of Ptaḥ, the great god of Memphis.

[8] The Ḥennu boat was placed upon its sledge and drawn round the sanctuary at dawn.

"O ye who open the way (37) and lay open the paths to perfected souls in the Temple (38) of Osiris, open ye the way "and lay open the paths (39) to the soul of Osiris, the scribe "and steward of all the divine offerings, Ani [who is victorious] "(40) with you. May he enter in confidence, and may he come "forth in peace from the Temple of Osiris. May he not (41) "be rejected, may he not be turned back, may he enter in [as "he] pleaseth, may he come forth [as he] (42) desireth, and may "he be victorious. May the things which he commandeth be "performed in the Temple of Osiris; may he walk (43) and "may he talk with you, and may he become a glorious being "along with you. He hath not been found to rise up (44) there,[1] "and the Balance [having weighed him] is now empty."

In the Turin papyrus this Chapter ends with the following lines for which no equivalent occurs in the earlier texts:— (16) "Let not the decree of judgment passed upon me be placed," or, according to another reading, "made known in the mouths of "the multitude. May my soul lift itself up before (17) [Osiris], "having been found to have been pure when on earth. May I "come before thee, O lord of the gods; may I arrive at the nome "of Double Right and Truth; may I be crowned[2] like a god "endowed with life; may I give forth light like the company "of the gods who dwell in heaven; may I become (18) like "one of you, lifting up [my] feet in the city of Kher-ābaut; may "I see the *Sekṭet* boat of the sacred Saḥu (*i. e.*, Orion) passing "forth over the sky; may I not be driven away from the sight "of the lords of the Ṭuat (underworld)" (19) or, according to another reading, "the company of the gods; may I smell the "sweet savour of the food of the company of the gods, and may "I sit down with them. May the Kher-ḥeb (*i. e.*, the Reader)[3] "make invocation at [my] coffin, and may I hear the prayers "which are recited [when] the offerings [are made]. May I draw

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[1] *I. e.*, in the Balance. The meaning is that the heart, or conscience, of the deceased has not been outweighed by the emblem of right and truth.

[2] Or, "may I rise."

[3] Literally, "he that hath the book."

"nigh (20) unto the *Neshem* boat and may neither my soul nor "its lord be turned back."

"Homage to thee, O thou who art at the head of Åmentet, "thou Osiris who dwellest in the city of Nifu-ur.[1] Grant thou "that I may arrive in peace in Åmentet and that the lords of "Ta-tchesertet[2] may receive me and may (21) say unto me, 'Hail! "Hail, [thou that comest] in peace!' May they prepare for me "a place by the side of the Chief in the presence of the divine "chiefs; may Isis and Nephthys, the two divine nursing goddesses, receive me at the seasons, and may I come forth (22) "into the presence of Un-nefer (*i. e.*, Osiris) in triumph. May I "follow after Horus through Re-statet, and after Osiris in Ṭaṭṭu; "and may I perform all the transformations according to my "heart's desire in every place wheresoever my *ka* (double) pleaseth "so to do."

Rubric: IF THIS TEXT BE KNOWN [BY THE DECEASED] UPON EARTH, (23) OR IF HE CAUSETH IT TO BE DONE IN WRITING UPON [HIS] COFFIN, THEN WILL HE BE ABLE TO COME FORTH ON ANY DAY THAT HE PLEASETH, AND TO ENTER INTO HIS HABITATION WITHOUT BEING DRIVEN BACK. THE CAKES, AND ALE, AND HAUNCHES OF MEAT (24) WHICH ARE UPON THE ALTAR OF RĀ SHALL BE GIVEN UNTO HIM, AND HIS HOMESTEAD SHALL BE AMONG THE FIELDS IN THE SEKTET-ÅANRU, AND TO HIM SHALL BE GIVEN WHEAT AND BARLEY THEREIN, FOR HE SHALL BE VIGOROUS THERE EVEN AS HE WAS UPON EARTH.

CHAPTER IB.

[From the Papyrus of Nekhtu-Åmen (Naville, *Todtenbuch*, Bd. I. Bl. 5).]

Vignette: The god Anubis, jackal-headed, standing by the side of the bier on which lies the mummy.

Text: (1) THE CHAPTER OF MAKING THE SĀḤU (*i. e.*, THE SPIRITUAL BODY) TO ENTER INTO THE ṬUAT (*i. e.*, UNDERWORLD) ON THE DAY OF THE FUNERAL (2) WHEN THESE WORDS ARE TO BE SAID:—

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[1] The metropolis of the nome of Åbṭu (Abydos).

[2] *I. e.*, the "holy land", a name of the underworld.

"Homage to thee, O thou that dwellest in Set-Tchesert of "Åmentet: (3) Osiris, the royal scribe Nekhtu-Åmen, victorious, "knoweth thee, (4) and he knoweth thy name. Deliver thou "him from the worms (5) which are in Re-stau, which live "upon the bodies of men and women and (5) which feed upon "their blood, for Osiris, the favoured one of the god of his city, "(7) the royal scribe, Nekhtu-Åmen, victorious, knoweth you, "and he knoweth your names. [Let this be] the first bidding "of Osiris Neb-er-tcher (8) who keepeth hidden his body. May "he give air [and escape] from the Terrible One who dwelleth "in the Bight of the Stream of Åmentet, and may he decree "(9) the actions of him that is rising up. Let him pass on unto "him whose throne is within the darkness, who giveth glory in "Re-stau. (10) O lord of light, come thou and swallow up the "worms which are in Åmentet. The great god who dwelleth "in Ṭaṭṭu, (11) and who is unseen, heareth his prayers, but those "who are in affliction fear him as he cometh forth (12) with "the sentence to the divine block. I Osiris, the royal scribe, "Nekhtu-Åmen, have come bearing the decree of (13) Neb-er-tcher, "and Horus hath taken possession of his throne for him. His "father, the lord of those who are (14) in the boat of father "Horus, hath ascribed praise unto him. He cometh with tidings... "and may he see (15) Ånnu (Heliopolis). Their chief standeth upon "the earth before him, and the scribes magnify him at the door "of their assemblies, (16) and they bind his swathings in Ånnu. "He hath led captive heaven, and he hath seized the earth in "[his] grasp. Neither the heavens nor the earth (17) can be "taken away from him, for behold, he is Rā, the first-born of "the gods. His mother suckleth him and she giveth [to him] "her breast (18) in the horizon."

Rubric : THE WORDS OF THIS CHAPTER ARE TO BE RECITED AFTER [THE DECEASED] IS LAID TO REST IN ÅMENTET, WHEREBY THE REGION TANENET IS MADE TO BE CONTENT WITH HER LORD. THEN SHALL OSIRIS, THE ROYAL SCRIBE, NEKHTU-ÅMEN, TRIUMPHANT, COME FORTH, (19) AND HE SHALL EMBARK IN THE BOAT OF RĀ, AND [HIS] BODY UPON ITS BIER SHALL BE COUNTED [WITH THOSE THEREIN], AND HE SHALL BE STABLISHED IN THE ṬUAT (UNDERWORLD).

CHAPTER II.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 18).][1]

Vignette : A man, standing upright, holding a staff.

Text : (1) THE CHAPTER OF COMING FORTH BY DAY, AND OF LIVING AFTER DEATH. Saith Osiris Ani, victorious :—

"Hail, One, shining from the Moon! (2) Hail, One, shining "from the Moon! Grant that this Osiris Ani may come forth "among those multitudes which are (3) outside ; and let him be "established as a dweller (*or* let him go about) among the den-"izens of heaven ; and let the underworld be opened unto him. "And behold, Osiris, (4) Osiris Ani, shall come forth by day to "do whatsoever he pleaseth upon the earth among the living "ones."

CHAPTER III.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 13).]

Vignette : This Chapter has no Vignette.

Text : (1) ANOTHER CHAPTER LIKE UNTO THE PRECEDING. The Chancellor-in-chief, Nu, triumphant, saith :— (2)

"Hail, thou god Tem, who comest forth from the Great Deep, "and who shinest with glory under the form of the double Lion-"god, send out with might thy words unto those who are in thy "presence, (3) and let the chancellor-in-chief, Nu, triumphant, "enter into their assembly. He hath performed the decree which "hath been spoken to the mariners of Rā at eventide, (4) and "the Osiris Nu, triumphant, liveth after he hath died, even as "doth Rā day by day . . . . . . As Rā is born from (5) yesterday "even so shall the Osiris Nu be born [from yesterday], and every

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[1] A copy of the text of this Chapter from the Papyrus of Nu is given in the accompanying volume of texts.

"god shall rejoice at the life of the Osiris Nu, even as they rejoice at (6) the life of Ptaḥ when he maketh his appearance from "the great Temple[1] of the Aged One which is in Ȧnnu."

Chapter IV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 19).]

Vignette : This Chapter has no Vignette.

Text : (1) THE CHAPTER OF PASSING OVER THE CELESTIAL ROAD OF RE-STAU. The overseer of the palace, the Chancellor-in-chief, the Osiris Nu, triumphant, saith :—

"I open out a way over the watery abyss which formeth a "path between the two Combatants (*i. e.,* Horus and Set), and "I have come ; may the fields of Osiris be given over into my "power."

Chapter V.

[From the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheet 11).]

Vignette : A seated man (see Naville *op. cit.*, Bd. I. Bl. 7).

Text : (1) THE CHAPTER OF NOT LETTING WORK BE DONE IN THE UNDERWORLD by Nebseni, the scribe and draughtsman in the Temple of Ptaḥ, who saith :—

"I lift up the hand of the man who is inactive. I have come "from the city of Unnu (Hermopolis). I am the divine Soul "which liveth, and I lead with me the hearts of the apes."

Chapter VI.

[From the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheet 10).]

Vignette : A standing, bearded male figure.

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[1] *I. e.*, the temple of Rā at Heliopolis.

Text : (1) THE CHAPTER OF MAKING THE SHABTI FIGURE TO DO WORK FOR A MAN IN THE UNDERWORLD. The scribe Nebseni, the draughtsman in the Temples (2) of the North and South, the man highly venerated in the Temple of Ptaḥ, saith :—

"O thou *shabti* figure (3) of the scribe Nebseni, the son of "the scribe Thena, victorious, and of the lady of the house "Mutrestha, victorious, (4) if I be called, or if I be adjudged to "do any work whatsoever of the labours which are to be done "in the underworld—behold, [for thee] opposition will there be "(5) set aside—by a man in his turn, let the judgment fall upon "thee instead of upon me always, in the matter of sowing the "fields, of filling (6) the water-courses with water, and of bring-"ing the sands of this east [to] the west."

[The *shabti* figure answereth], "Verily I am here [and will "come] whithersoever thou biddest me."

CHAPTER VII.

[From the Papyrus of Ani (Brit. Mus. No. 10,477, sheet 22).]

Vignette : The deceased spearing a serpent (see *Pap. Funéraire de Nebset,* ed. Pierret and Devéria, pl. 5).[1]

Text : (1) THE CHAPTER OF PASSING OVER THE ABOMINABLE BACK OF (2) ĀPEP. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith :—

"Hail, thou creature of wax, who leadest away [victims] and "destroyest them, and who livest upon the weak and helpless, "may I never become weak and helpless (3) [before] thee, may "I never suffer collapse [before] thee. And thy poison shall never "enter into my members, for my members are [as] the members "of the god Tem ; and since thou thyself dost not suffer col-"lapse [I shall not suffer collapse]. O let not the pains of death "(4) which come upon thee enter into my members. I am the

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[1] In a Papyrus at Paris (Naville, *Todtenbuch,* Bd. I. Bl. 9 ; Pierret and Devéria, *Pap. Funéraire de Nebset,* plate 5) the deceased is shewn spearing a serpent ; the other MSS. lack this vignette.

"god Tem, and I am in the foremost part of Nu (*i. e.,* the sky), "and the power which protecteth me is that which is with all "the gods for ever. I am he whose name is hidden, and whose "habitation is holy for millions of years. I am he who dwelleth "therein (?) and I come forth along with the god Tem. I am "he who shall not be condemned (?); I am strong, I am strong."

CHAPTER VIII.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 18).]

Vignette : The emblem of Ȧmenta, towards which Ani, clad in white and holding a staff in his left hand and a bandlet in the right, is walking.

Text : (1) THE CHAPTER OF PASSING THROUGH ȦMENTET [AND COMING FORTH] BY DAY. Saith Osiris Ani :—

"The city of Unnu (Hermopolis) is opened. My head (2) is "sealed up, O Thoth, and strong is the Eye of Horus. I have "delivered the Eye of Horus which shineth with splendours on "the forehead of Rā, (3) the father of the gods. I am the same "Osiris, the dweller in Ȧmentet. Osiris knoweth his day, and "that he shall live through his period of life; and shall not I "do likewise? (4) I am the Moon-god, who dwelleth among the "gods, I shall not perish. Stand up, therefore, O Horus, for "[Osiris] hath reckoned thee among the gods."

CHAPTER IX.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 18).]

Vignette : A ram having upon his head the *Atef* crown standing upon a pylon-shaped pedestal, which rests on a green reed mat; before him is an altar upon which stand a libation vase and a lotus flower. The scribe Ani, clothed in white, stands with both hands raised in adoration.

Text : (1) THE CHAPTER OF COMING FORTH BY DAY AFTER HAVING MADE THE PASSAGE THROUGH THE TOMB. Saith Osiris Ani :—

"Hail Soul, thou mighty one of strength! (2) Verily I am "here, I have come, I behold thee. I have passed through the "Ṭuat (underworld), I have seen (3) [my] divine father Osiris, "I have scattered the gloom of night. I am his beloved one. "I have come; I have seen my divine father Osiris. I have "stabbed the heart of Suti. [I] have performed [all] the ceremonies for my divine father Osiris, (5) I have opened every "way in heaven and in earth. I am the son who loveth his "father Osiris. (6) I have become a *sāḥu*,[1] I have become a *khu*,[2] "I am furnished [with what I need]. Hail, every god, hail every "*khu!* I have made a path [for myself, I] Osiris, the scribe Ani, "victorious."

CHAPTER X.[3]

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 18).]

Vignette : Ani, clad in white, spearing a serpent.

Text : (1) ANOTHER CHAPTER [TO BE SAID] BY A MAN WHO COMETH FORTH BY DAY AGAINST HIS ENEMIES IN THE UNDERWORLD. [Saith Osiris Ani :—]

"I have divided the heavens, (2) I have cleft the horizon, I have "traversed the earth, [following] upon his footsteps. The Mighty "KHU taketh possession of me and carrieth me away, because, "behold, (3) I am provided with his magical words for millions "of years. I eat with my mouth, I crush my food with my "jawbones. (4) Behold, I am the god who is the lord of the "Ṭuat (underworld); may there be given unto me, Osiris Ani, "these things in perpetuity without fail or lessening."

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[1] *I. e.,* the spiritual form of a man which has come into being through the prayers which have been said and the ceremonies which have been performed over his dead body; see the *Introduction.*

[2] A shining or translucent, intangible casing or covering which the deceased possesses in the underworld; see the *Introduction.*

[3] In the Saïte Recension this Chapter is found twice, viz., as Chapters X and XLVIII; as there is no good reason why it should be Chapter XLVIII, it has been placed here.

CHAPTER XI.[1]

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 21).]

Vignette : This Chapter is without a vignette in both the Theban and Saïte Recensions.

Text : (1) THE CHAPTER OF [A MAN] COMING FORTH AGAINST HIS ENEMIES IN THE UNDERWORLD. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith :—(2)

"O thou god who eatest thine arm, I have departed from thy "road. I am Rā, and I have come forth from the horizon against "my enemies and he hath granted to me that they shall not "escape from me. I have made an offering, and my hand is "like that of the lord of the *Ureret* crown. I have lifted up my "feet even as the uraei goddesses rise up. My overthrow shall "not be accomplished, (4) and as for mine enemy he hath been "given over into my power and he shall not be delivered from "me. I shall stand up like Horus, and I shall sit down like Ptaḥ, "and I shall be mighty like Thoth, (5) and I shall be strong "like Tem. I shall, therefore, walk with my legs, I shall speak "with my mouth, I shall go round about in quest of mine enemy, "and [as] he hath been delivered over to me he shall not escape "from me."

CHAPTER XII.[2]

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 9).]

Vignette : This Chapter is without a vignette in both Theban and Saïte Recensions.

Text : (1) THE CHAPTER OF GOING INTO AND OF COMING FORTH FROM [THE UNDERWORLD]. The Osiris Nu, triumphant, saith :—

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[1] In the Saïte Recension this Chapter is found twice, viz., as Chapters XI and XLIX ; as there is no good reason why it should be Chapter XLIX, it has been placed here.

[2] In the Saïte Recension this Chapter is found twice, viz., as Chapters XII and CXX ; as there is no good reason why it should be Chapter CXX, it has been placed here.

"Hymns of praise to thee, O Rā! thou keeper (?) of secret (2) "gates which are on the brow of the god Seb, by the side of "the Balance of Rā, wherein he lifteth up Right and Truth (Maāt) "(3) day by day. In very truth I have burst through the earth, "grant [thou] unto me that I may go forward and arrive at the "state of old age."

Chapter XIII or CXXI.[1]

[From the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheet 12).]

Vignette : This Chapter is without a vignette in both the Theban and Saïte Recensions.

Text : [The Chapter of entering into and of coming forth from Åmentet].

[Osiris, the scribe Nebseni, victorious, saith :—]

" . . . . . . mortals . . . . I go in like the Hawk and "I come forth like the *Bennu* bird, the morning star (?) of Rā. "May a path be made for me whereby I may enter in peace into "the beautiful Åmentet; and may I be by the Lake of Horus; "[and may I lead the greyhounds of Horus]; and may a path "be made for me whereby I may enter in and adore [Osiris, the "lord of Life]."

In the Theban Recension this Chapter appears without a rubric, but in the Saïte Recension as given in the Turin Papyrus (Lepsius, *Todtenbuch*, Bll. 4 and 45) we have the following :—

Rubric : [THIS CHAPTER] IS TO BE RECITED OVER A RING [MADE] OF *ĀNKHÅM* FLOWERS, WHICH SHALL BE LAID ON THE RIGHT EAR OF THE *KHU*, TOGETHER WITH ANOTHER RING WRAPPED UP IN A STRIP OF BYSSUS CLOTH, WHEREON THE NAME OF OSIRIS, ÅUF-ĀNKH, VICTORIOUS, BORN OF THE LADY SHERT-ÅMSU, VICTORIOUS, SHALL BE DONE [IN WRITING] ON THE DAY OF SEPULTURE.

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[1] In the Saïte Recension this Chapter is found twice, viz., as Chapters XIII and CXXI; as there is no good reason why it should be Chapter CXXI, it has been placed here.

CHAPTER XIV.

[From the Papyrus of Mes-em-ṇeter (Naville, *Todtenbuch* Bd. I. Bl. 13).]

Vignette : This Chapter has no vignette either in the Theban or in the Saïte Recension.

Text : (1) THE CHAPTER OF PUTTING AN END TO ANY SHAME THAT MAY BE IN THE HEART OF THE GOD for the chief deputy of Åmen, [the scribe] Mes-em-neter, victorious, [who saith :—]

"Hymns of praise to thee, O thou god who makest the moment "to advance, (2) thou dweller among mysteries of every kind, "thou guardian of the word which I speak. Behold, the god "hath shame of me, but let my faults be washed away and let "them fall (3) upon both hands of the god of Right and Truth. "Do away utterly with the transgression which is in me, together "with [my] wickedness and sinfulness, O god of Right and Truth. "May this god be at peace with me! Do away utterly with the "(4) obstacles which are between thee and me. O thou to whom "offerings are made in the divine [city] of Ḳenur,[1] grant thou "that I may bring to thee the offerings which will make peace "[between thee and men] whereon thou livest, and that I also "may live thereon. Be thou at peace (5) with me and do away "utterly with all the shame of me which thou hast in thy heart "because of me."

CHAPTER XV.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheets 18 and 19).]

Vignette : Ani standing, with both hands raised in adoration, before Rā, hawk-headed, and seated in a boat floating upon the sky. On a platform in the bows sits the god Ḥeru-pa-khrat (Harpocrates) with his right hand raised to his mouth, which he touches with one finger; the side of the boat is ornamented with feathers of Maāt and with an *Utchat*. The handles of the oars and the tops of the rowlocks are in the form of hawks' heads, and on the blades of the oars are *Utchats*.

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[1] The variants of this name are "Ḳemur" and "Ḳer-ur" (see Naville, *op. cit.*, Bd. II. p. 21).

Text: (1) A HYMN OF PRAISE TO RĀ WHEN HE RISETH UPON THE HORIZON, AND WHEN HE SETTETH IN THE LAND OF LIFE. Osiris, the scribe Ani, saith :—

"Homage to thee, (2) O Rā, when thou risest [as] Tem-Ḥeru-"khuti (Tem-Harmachis). Thou art adored [by me when] thy "beauties are before mine eyes, and [when thy] (3) radiance "[falleth] upon [my] body. Thou goest forth to thy setting in "the *Sektet* boat with [fair] winds, and thy heart is glad ; the "(4) heart of the *Māṭet* boat rejoiceth. Thou stridest over the "heavens in peace, and all thy foes are cast down ; the never "resting stars (5) sing hymns of praise unto thee, and the stars "which rest, and the stars which never fail glorify thee as thou "(6) sinkest to rest in the horizon of Manu,[1] O thou who art "beautiful at morn and at eve, O thou lord who livest and art "established, O my lord!

"Homage to thee, O thou who art Rā when thou risest, and "(7) Tem when thou settest [in] beauty. Thou risest and shinest "on the back of thy mother [Nut], O thou who art crowned king "(8) of the gods! Nut doeth homage unto thee, and everlasting "and never-changing order[2] embraceth thee at morn and at eve. "Thou stridest over the heaven, being glad of heart, and the "Lake of Testes (9) is content [thereat]. The Sebȧu Fiend hath "fallen to the ground ; his arms and his hands have been hacked "off, and the knife hath severed the joints of his body. Rā hath "a fair wind (10) ; the *Sektet* boat goeth forth and sailing along "it cometh into port. The gods of the south and of the north, "of the west and of the east, praise (11) thee, O thou divine "substance, from whom all forms of life come into being. Thou "sendest forth the word, and the earth is flooded with silence, "O thou only One, who didst dwell in heaven before ever the "earth and the mountains came into existence. (12) O Runner, "O Lord, O only One, thou maker of things which are, thou "hast fashioned the tongue of the company of the gods, thou "hast produced whatsoever cometh forth from the waters, and

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1. *I. e.*, the mountain of sunset.
2. *I. e.*, Maāt.

"thou springest up from them over the flooded land of the Lake "of Horus. (13) Let me snuff the air which cometh forth from "thy nostrils, and the north wind which cometh forth from thy "mother [Nut]. O make thou to be glorious my shining form "*(khu)*, O Osiris, (14) make thou to be divine my soul *(ba)*! "Thou art worshipped [in] peace (*or* [in] setting), O lord of the "gods, thou art exalted by reason of thy wondrous works. Shine "thou with thy rays of light upon my body day by day, (15) "[upon me], Osiris the scribe, the teller of the divine offerings "of all the gods, the overseer of the granary of the lords of "Ȧbṭu (Abydos), the royal scribe in truth who loveth thee ; Ani, "victorious in peace."

Chapter XV.

Hymn and Litany to Osiris.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 19).]

Vignette : "Osiris Ani, the royal scribe in truth, who loveth Rā, the "scribe and teller of the divine offerings of all the gods", and "Osiris "Thuthu, the lady of the house, the singing woman of Amen", standing in adoration before the god Osiris who, accompanied by the goddess Isis, stands in a shrine made in the form of a funeral chest.

Text : "Praise be unto thee, O Osiris, lord of eternity, Un-"nefer, Ḥeru-Khuti (Harmachis), whose forms are manifold, and "whose attributes are majestic, (2) Ptaḥ-Seker-Tem in Ȧnnu "(Heliopolis), the lord of the hidden place, and the creator of "Ḥet-ka-Ptaḥ (Memphis) and of the gods [therein], the guide of "the underworld, (3) whom [the gods] glorify when thou settest "in Nut. Isis embraceth thee in peace, and she driveth away "the fiends from the (4) mouth of thy paths. Thou turnest "thy face upon Ȧmentet, and thou makest the earth to shine as "with refined copper. Those who have lain down (*i. e.*, the "dead) rise up to see thee, they (5) breathe the air and they "look upon thy face when the disk riseth on its horizon ; their "hearts are at peace inasmuch as they behold thee, O thou who "art Eternity and Everlastingness!"

LITANY.

(1) "Homage to thee, [O lord of] starry deities in Ȧnnu, and "of heavenly beings in Kher-āba; thou god Unti, who art more "glorious than the gods who are hidden in Ȧnnu; (10) O grant[1] "thou unto me a path whereon I may pass in peace, for I am "just and true; I have not spoken lies wittingly, nor have I done "aught with deceit."

(2) "Homage to thee, O Ȧn in Ȧntes,(?) Ḥeru-khuti (Harmachis), "with long strides thou stridest over heaven, O Ḥeru-khuti. (10) "O grant thou unto me a path whereon I may pass in peace, "for I am just and true; I have not spoken lies wittingly, nor "have I done aught with deceit."

(3) "Homage to thee, O Soul of everlastingness, thou Soul "who dwellest in Ṭaṭṭu, Un-nefer, son of Nut; thou art lord "of Ȧḳert. (10) O grant thou unto me a path wherein I may "pass in peace, for I am just and true; I have not spoken lies "wittingly, nor have I done aught with deceit."

(4) "Homage to thee in thy dominion over Ṭaṭṭu; the *Ureret* "crown is established upon thy head; thou art the One who "maketh the strength which protecteth himself, and thou dwellest "in peace in Ṭaṭṭu. (10) O grant thou unto me a path whereon I may pass in peace, for I am just and true; I have not "spoken lies wittingly, nor have I done aught with deceit."

(5) "Homage to thee, O lord of the Acacia tree, the *Seker* "boat is set upon its sledge; thou turnest back the Fiend, the "worker of evil, and thou causest the *Utchat* to rest upon its "seat. (10) O grant thou unto me a path whereon I may pass "in peace, for I am just and true; I have not spoken lies wittingly, nor have I done aught with deceit."

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[1] The following petition, "O grant thou unto me a path", etc., is written once only, and at the end of the Litany, but I think it is clear that it was intended to be repeated after each of the nine addresses. This is proved by the Saïte Recension (see Lepsius, *op. cit.*, Bl. 5) where the words, "Grant thou the sweet breath of the north wind to the Osiris Ȧuf-ānkh", are written in two places and are intended to be said after each of the ten addresses above them.

(6) "Homage to thee, O thou who art mighty in thine hour, "thou great and mighty Prince, dweller in Ȧn-ruṭ-f,[1] lord of "eternity and creator of everlastingness, thou art the lord of "Suten-ḥenen (Heracleopolis Magna). (10) O grant thou unto "me a path whereon I may pass in peace, for I am just and "true; I have not spoken lies wittingly, nor have I done aught "with deceit."

(7) "Homage to thee, O thou who restest upon Right and "Truth, thou art the lord of Ȧbṭu (Abydos), and thy limbs "are joined unto Ta-tchesertet; thou art he to whom fraud and "guile are hateful. (10) O grant thou unto me a path whereon "I may pass in peace, for I am just and true; I have not spoken "lies wittingly, nor have I done aught with deceit."

(8) "Homage to thee, O thou who art within thy boat, thou "bringest Ḥāpi (*i. e.*, the Nile) forth from his source; the light "shineth upon thy body and thou art the dweller in Nekhen.[2] "(10) O grant thou unto me a path whereon I may pass in peace, "for I am just and true; I have not spoken lies wittingly, nor "have I done aught with deceit."

(9) "Homage to thee, O creator of the gods, thou King of the "North and of the South, O Osiris, victorious one, ruler of the "world in thy gracious seasons; thou art the lord of the celestial world.[3] (10) O grant thou unto me a path whereon I may "pass in peace, for I am just and true; I have not spoken lies "wittingly, nor have I done aught with deceit."

Hymn to Rā.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 20).]

Text: (1) A HYMN OF PRAISE TO RĀ WHEN HE RISETH IN

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[1] *I. e.*, "the place where nothing groweth", the name of a district in the underworld.

[2] The name of the sanctuary of the goddess Nekhebet in Upper Egypt, the Eileithyiapolis of the Greeks.

[3] *I. e.*, the two lands *Aṭebui* which were situated one on each side of the celestial Nile.

THE EASTERN PART OF HEAVEN. Those who are in his train (2) rejoice, and lo! Osiris Ani, victorious, saith :—

"Hail, thou Disk, thou lord of rays, (4) who risest on the "horizon day by day! Shine thou with thy beams of light upon "the face of Osiris Ani, who is victorious ; for he singeth hymns "of praise unto thee at (4) dawn, and he maketh thee to set at "eventide with words of adoration. May the soul of Osiris Ani, "the triumphant one, come forth (5) with thee into heaven, may "he go forth in the *Māṭet* boat. May he come into port in the "*Sektet* boat, and may he cleave his path among the never (6) "resting stars in the heavens."

Osiris Ani, being in peace and in triumph, adoreth his lord, (7) the lord of eternity, saying : "Homage to thee, O Ḥeru-khuti "(Harmachis), who art the god Kheperȧ, the self-created ; when "thou risest on the (8) horizon and sheddest thy beams of light "upon the lands of the North and of the South, thou art beautiful, "yea beautiful, and all the gods rejoice when they behold "thee, (9) the King of heaven. The goddess Nebt-Unnut is "stablished upon thy head ; and her uraei of the South and of "the North are upon thy brow; (10) she taketh up her place "before thee. The god Thoth is stablished in the bows of thy "boat to destroy utterly all thy foes. (11) Those who are in "the Ṭuat (underworld) come forth to meet thee, and they bow "in homage as they come towards thee, to behold [thy] (12) "beautiful Image. And I have come before thee that I may be "with thee to behold thy Disk every day. May I not be shut up "in [the tomb], may I not be (13) turned back, may the limbs "of my body be made new again when I view thy beauties, "even as [are those of] all thy favoured ones, (14) because I am "one of those who worshipped thee [whilst I lived] upon earth. "May I come in unto the land of eternity, may I come even "(15) unto the everlasting land, for behold, O my lord, this hast "thou ordained for me."

And lo, Osiris Ani triumphant in peace, the triumphant one, saith : (16) "Homage to thee, O thou who risest in thy horizon "as Rā, thou reposest upon law [which changeth not nor can it be "altered]. Thou passest over the sky, and every face watcheth "thee (17) and thy course, for thou hast been hidden from their "gaze. Thou dost shew thyself at dawn and at eventide day "by day. (18) The *Sektet* boat, wherein is thy Majesty, goeth "forth with might; thy beams [shine] upon [all] faces; [the number] of thy red and yellow rays cannot be known, nor can thy "bright (19) beams be told. The lands of the gods, and the "eastern lands of Punt[1] must be seen, ere that which is hidden "(20) [in thee] may be measured. Alone and by thyself thou "dost manifest thyself [when] thou comest into being above Nu "(*i. e.,* the sky). May Ani (21) advance, even as thou dost advance; may he never cease [to go forward], even as thy Majesty "ceaseth not [to go forward], even though it be for a moment; "for with strides dost thou (22) in one little moment pass over "the spaces which would need hundreds of thousands and millions "of years [for man to pass over; this] thou doest, and then "dost thou sink to rest. Thou (23) puttest an end to the hours "of the night, and thou dost count them, even thou; thou endest "them in thine own appointed season, and the earth becometh "light. (24) Thou settest thyself before thy handiwork in the "likeness of Rā; thou risest in the horizon."

Osiris, the scribe Ani, triumphant, declareth (25) his praise of thee when thou shinest, and when thou risest at dawn he crieth in his joy at thy birth: (26) "Thou art crowned with the majesty of thy beauties; thou mouldest thy limbs as thou dost "advance, and thou bringest them forth without birth-pangs in "the form of (27) Rā, as thou dost rise up into the upper air. "Grant thou that I may come unto the heaven which is everlasting, and unto the mountain where dwell thy favoured ones. "May I be joined (28) unto those shining beings, holy and perfect, who are in the underworld; and may I come forth with "them to behold thy beauties when thou shinest (29) at eventide and goest to thy mother Nu. Thou dost place thyself in "the west, and my two hands are [raised] in adoration [of thee] "(30) when thou settest as a living being. Behold, thou art the

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[1] *I. e.,* the land on each side of the Red Sea, and on the coast of Africa.

"maker of eternity, and thou art adored [when] thou settest in the "heavens. I have given my heart unto thee (30) without wavering, "O thou who art mightier than the gods."

Osiris Ani, triumphant, saith: "A hymn of praise to thee, O "thou who risest like unto gold, and who dost flood the world "with light on the day of thy birth. Thy mother giveth thee "birth upon [her] hand, and thou dost give light unto the course "of the Disk (33). O thou great Light, who shinest in the heavens, "thou dost strengthen the generations of men with the Nile-flood, "and thou dost cause gladness in all lands, and in all cities (34), "and in all the temples. Thou art glorious by reason of thy "splendours, and thou makest strong thy *ka* (*i. e.,* Double) with "*hu* and *tchefau* foods. O thou who art the mighty one of vic- "tories, (35) thou who art the Power of [all] Powers, who dost "make strong thy throne against evil fiends; who art glorious "in majesty in the *Sektet* boat, and who art exceeding mighty "(36) in the *Āṭet* boat, make thou glorious Osiris Ani with vic- "tory in the underworld; grant thou that in the netherworld he "may be (37) without evil. I pray thee to put away [his] faults "behind thee: grant thou that he may be one of thy venerable "servants (38) who are with the shining ones; may he be joined "unto the souls which are in Ta-tchesertet; and may he journey "into the Sekhet-Åaru (39) by a prosperous and happy decree, "he the Osiris, the scribe, Ani, triumphant."

And the god saith:—

(40) "Thou shalt come forth into heaven, thou shalt pass over "the sky, thou shalt be joined into the starry deities. Praises "shall be offered (41) unto thee in thy boat, thou shalt be hymned "in the *Āṭet* boat, (42) thou shalt behold Rā within his shrine, "thou shalt set together with his Disk day by day, thou shalt see "(43) the *Ȧnt* fish when it springeth into being in the waters of "turquoise, and thou shalt see (44) the *Ȧbṭu* fish in his hour. "It shall come to pass that the Evil One shall fall when he layeth "a snare to destroy thee, (45) and the joints of his neck and of "his back shall be hacked asunder. Rā [saileth] with a fair wind, "and the *Sektet* boat draweth on (46) and cometh into port. The

"mariners of Ra rejoice, and the heart of Nebt-ānkh[1] is glad, (47) "for the enemy of her lord hath fallen to the ground. Thou "shalt behold Horus on the standing-place of the pilot of the "boat, and Thoth and Maāt shall stand one upon each side of "him. (48) All the gods shall rejoice when they behold Ra coming "in peace (49) to make the hearts of the shining ones to live, "and Osiris Ani, victorious, the scribe of the divine offerings of "the lords of Thebes, shall be along with them!"

A Hymn to the Setting Sun.

[From the Papyrus of Mut-ḥetep (Brit. Mus. No. 10,010, sheet 5).]

Vignette : In this papyrus this Chapter is without a vignette.

Text : I. (1) [ANOTHER CHAPTER OF] THE MYSTERY OF THE ṬUAT (UNDERWORLD) AND OF PASSING THROUGH THE UNSEEN NETHERWORLD, and of seeing the Disk when he setteth in Ȧmentet, [when] he is adored by the gods and by the *Khus* in the underworld, and [when] the Soul (2) which dwelleth in Rā is made perfect. He is made mighty before Tem ; he is made great before Osiris ; he setteth his terror before the company of the gods who are the guides of the netherworld ; he maketh long (?) his steps and he maketh his face to enter (?) [with that of] the great god. Now every *Khu*, for whom these words shall have been said, shall come forth by day in any form which he is pleased to take ; (4) he shall gain power among the gods of the Ṭuat (underworld), and they shall recognize him as one of themselves ; and he shall enter in at the hidden gate with power.

The lady (5) Mut-ḥetep, victorious, singeth hymns of praise to thee, [saying] : "O Rā-Tem, in thy splendid progress thou "risest, and thou settest as a living being in the glories (6) of "the western horizon ; thou settest in thy territory which is in "Manu.[2] Thy uraeus is behind thee, thy uraeus is behind thee. "Homage to thee, O thou who art in peace, homage to thee, O

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[1] *I. e.*, "Lady of life", a name of Isis.

[2] *I. e.*, the mountain of the sunset.

"thou who art in peace. Thou art joined unto the Eye of Tem, "and it chooseth (7) its powers of protection [to place] behind "thy members. Thou goest forth through heaven, thou travellest "over the earth, and thou journeyest onward. O Luminary, "the northern and southern halves of heaven come to thee and "they bow low in adoration, (8) and they pay homage unto thee, "day by day. The gods of Ȧmentet rejoice in thy beauties and "the unseen places sing hymns of praise unto thee. Those who "dwell in the *Sektet* boat (9) go round about thee, and the "Souls of the East pay homage to thee, and when they meet thy "Majesty they cry: 'Come, come in peace!' There is a shout "of welcome to thee (10), O lord of heaven and governor of "Ȧmentet! Thou art acknowledged by Isis who seeth her son "in thee, the lord of fear, the mighty one of terror. Thou settest "as a living being (11) in the hidden place. Thy father [Ta-] "tunen raiseth thee up and he placeth both his hands behind "thee; thou becomest endowed with divine attributes in [thy] "members of earth; thou wakest in peace and thou settest (12) "in Manu.[1] Grant thou that I may become a being honoured "before Osiris, and that I may come to thee, O Rā-Tem! I have "adored thee, therefore do thou for me that which I wish. Grant "thou (13) that I may be victorious in the presence of the company "of the gods. Thou art beautiful, O Rā, in thy western horizon "of Ȧmentet, thou lord of Maāt, thou mighty one of fear, thou "whose attributes are majestic, O thou who art greatly (14) beloved by those who dwell in the Ṭuat (underworld); thou shinest "with thy beams upon the beings that are therein perpetually, "and thou sendest forth thy light upon the path of Re-stau. Thou "openest up the path of the double Lion-god, thou settest the "(15) gods upon [their] thrones, and the *Khus* in their abiding "places. The heart of Naȧrerf[2] is glad [when] Rā setteth, the "heart of Naȧrerf is glad when Rā setteth."

"Hail, O ye gods of the land of Ȧmentet who make offerings "and oblations unto (16) Rā-Tem, ascribe ye glory [unto him

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[1] *I. e.*, the mountain of the sunset.

[2] *I. e*, *Ȧn-ruṭ-f*, the place where nothing groweth.

"when] ye meet him. Grasp ye your weapons and overthrow ye "the fiend Sebȧ on behalf of Rā, and (17) repulse the fiend Nebṭ "on behalf of Osiris. The gods of the land of Ȧmentet rejoice "and lay hold upon the cords of the *Sektet* boat, and they come "in peace; (18) the gods of the hidden place who dwell in "Ȧmentet triumph."

"Hail, Thoth, who didst make Osiris to triumph over his "enemies, make thou Mut-ḥetep, victorious, to triumph over her "enemies (19) in the presence of the great divine sovereign chiefs "who live with Osiris, the lord of life. The great god who dwelleth "in his Disk cometh forth, that is, Horus the avenger of his "father, Unnefer-Rā. (20) Osiris setteth, and the *Khu*[*s*] who are "in the Ṭuat (underworld) say: Homage to thee, O thou who "comest as Tem, and who comest into being as the creator of "the gods. Homage to thee, O thou who comest as the holy "Soul of souls, who dwellest in the horizon. Homage to thee "who art more glorious than [all] the gods and who illuminest "the Ṭuat with thine Eye. Homage to thee who sailest in thy "glory and who goest round about in thy Disk."

II. The following variant of the above hymn is translated from the text in the Papyrus of Nekhtu-Ȧmen (Naville, *Todtenbuch*, Bd. II. p. 23).

ANOTHER CHAPTER OF THE MYSTERY OF THE ṬUAT (UNDERWORLD) AND OF TRAVERSING THE UNSEEN PLACES OF THE UNDERWORLD, of seeing the Disk when he setteth in Ȧmentet, [when] he is adored by the gods and by the *Khus* of the Ṭuat (underworld), and [when] the divine *Khu* which dwelleth within Rā is made perfect. He setteth his might before Rā, he setteth his power before Tem, [he setteth his strength] before Khenti-Ȧmentet, and he setteth his terror before the company of the gods. The Osiris of the gods goeth as leader through the Ṭuat (underworld), he crasheth through mountains, he bursteth through rocks, he maketh glad (?) the heart of every *Khu*. This composition shall be recited by the deceased when he cometh forth and when he goeth in with the gods, among whom he findeth no opposition; then shall he come forth by day in all the manifold and exceedingly numerous forms which he may be pleased to take. [The Osiris . . . . . saith :—]

"A hymn of praise to Rā at eventide [when] he setteth as a "living being in Baȧkha.[1] The great god who dwelleth in his "Disk riseth in his two eyes[2] and all the *Khus* of the under-"world receive him in his horizon of Ȧmentet; they shout praises "unto Ḥeru-khuti (Harmachis) in his form of Tem, and they sing "hymns of joy to Rā when they have received him at the head "of his beautiful path of Ȧmentet."

He (*i. e.,* the deceased) saith : "Praise be unto thee, O Rā, "praise be unto thee, O Tem, in thy splendid progress. Thou "hast risen and thou hast put on strength, and thou settest like "a living being amid thy glories in the horizon of Ȧmentet, in "thy domain which is in Manu. Thy uraeus-goddess is behind "thee; thy uraeus-goddess is behind thee. Hail to thee, in peace; "hail to thee, in peace. Thou joinest thyself unto the Eye of "Horus, and thou hidest thyself within its secret place; it des-"troyeth for thee all the convulsions of thy face, it maketh thee "strong with life, and thou livest. It bindeth its protecting amulets "behind thy members. Thou sailest forth over heaven, and thou "makest the earth to be stablished; thou joinest thyself unto the "upper heaven, O Luminary. The two regions of the East and "West make adoration unto thee, bowing low and paying ho-"mage unto thee and they praise thee day by day; the gods of "Ȧmentet rejoice in thy splendid beauties. The hidden places "adore thee, the aged ones make offerings unto thee, and they "create for thee protecting powers. The divine beings who dwell "in the eastern and western horizons transport thee, and those "who are in the *Sektet* boat convey thee round and about. The "Souls of Ȧmentet cry out unto thee and say unto thee when "they meet thy majesty (Life, Health, Strength!) 'All hail, all "hail!' When thou comest forth in peace there arise shouts of "delight to thee, O thou lord of heaven, thou Prince of Ȧmentet.

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[1] *I. e.,* the mountain of sunrise, but the scribe appears to have written Baȧkha instead of Manu.

[2] *I. e.,* the Sun and the Moon.

"Thy mother Isis embraceth thee, and in thee she recognizeth "her son, the lord of fear, the mighty one of terror. Thou settest "as a living being within the dark portal. Thy father Tatunen "lifteth thee up and he stretcheth out his two hands behind thee; "thou becomest a divine being in the earth. Thou wakest as "thou settest, and thy habitation is in Manu. Grant thou that "I may be venerated before Osiris, and come thou [to me], O "Rā-Tem. Since thou hast been adored [by me] that which I "wish thou shalt do for me day by day. Grant thou victory "[unto me] before the great company of the gods, O Rā who "art doubly beautiful in thy horizon of Åmentet, thou lord of "Maāt who dwellest in the horizon. The fear of thee is great, "thy forms are majestic, and the love of thee is great among "those who dwell in the underworld."

A Hymn to the Setting Sun.

[From a Papyrus of the XIXth dynasty preserved at Dublin (see Naville, *Todtenbuch*, Bd. I. Bl. 19).]

Vignette: The deceased and his wife standing with both hands raised in adoration before a table of offerings, upon which are a libation vase and lotus flowers.

Text: (1) A HYMN OF PRAISE TO RĀ-ḤERU-(2)KHUTI (RĀ-HARMACHIS) WHEN HE SETTETH IN (3) THE WESTERN PART OF HEAVEN. He (*i. e.*, the deceased) saith:—

"Homage to thee, (4) O Rā [who] in thy setting art (5) Tem-"Ḥeru-khuti (Tem-Harmachis), thou divine god, thou self-created "(7) being, thou primeval matter [from which all things were "made]. When [thou] appearest (8) in the bows of [thy] bark "men shout for joy at (9) thee, O maker of the gods! (10) Thou "didst stretch out the heavens wherein thy two eyes[1] might travel, "thou didst make the earth to be a vast chamber for thy *Khus*, "so that (11) every man might know his fellow. The *Sektet* boat "is glad, and the *Māṭet* boat rejoiceth; (12) and they greet thee

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[1] *I. e.*, the Sun and Moon.

"with exaltation as thou journeyest along. The god Nu is content, "and thy (13) mariners are satisfied; the uraeus-goddess hath over-"thrown thine enemies, and thou hast carried off the legs of Āpep. "Thou art beautiful, (14) O Rā, each day, and thy mother Nut "embraceth thee; thou settest in beauty, and thy heart is glad "(15) in the horizon of Manu, and the holy beings therein re-"joice. (16) Thou shinest there with thy beams, O thou great god, "Osiris, the everlasting Prince. The lords of (17) the zones of "the Ṭuat in their caverns stretch out their hands in adoration "before (18) thy *Ka* (double), and they cry out to thee, and they "all come forth in the train of thy form shining brilliantly. (19) "The hearts of the lords of the Ṭuat (underworld) are glad "when thou (20) sendest forth thy glorious light in Ȧmentet; "their two eyes are directed towards thee, (21) and they press "forward to see thee, and their hearts rejoice when they do see "thee. Thou hearkenest unto (22) the acclamations of those that "are in the funeral chest,[1] thou doest away with their helpless-"ness and drivest away the evils which are about (23) them. "Thou givest breath to their nostrils and they take hold of the "bows of thy bark (24) in the horizon of Manu. Thou art beauti-"ful each day, O Rā, and may thy mother Nut embrace Osiris " . . . . . .[2], victorious."

CHAPTER XVI.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 2).]

The scene to which Lepsius inadvertently gave the number XVI and which he regarded as a Chapter of the Book of the Dead is, strictly speaking, only a vignette intended to accompany the hymn to the rising Sun that forms part of the introductory matter to the Chapters of the Book of the Dead which we find in some of the oldest papyri of the Theban period.

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[1] *I. e.*, the dead.

[2] The name of the deceased is wanting.

In the Papyrus of Ani we see the Sun's disk supported by a pair of arms which emerge from the sign of life; this, in its turn, is supported by the pillar which symbolizes the tree-trunk which contained the dead body of Osiris. This pillar rests upon the horizon. On each side of it are three apes typical of the Spirits of the Dawn, adoring the disk; on the right is the goddess Nephthys and on the left is the goddess Isis, Nephthys kneels upon the symbol of the sunset, and Isis upon the symbol of the dawn. Above the whole scene is the vaulted sky. In the Papyrus of Hu-nefer[1] the pillar is endowed with human arms and hands, which grasp the crook and flail, emblematic of Osiris' reign and rule, and the two goddesses are standing upright; one says: "I am thy sister Nephthys", and the other: "I am thy sister Isis, the divine mother." The sun is typified by a hawk having a disk, encircled by an uraeus, upon his head. The apes are here seven in number, four stand in front and three behind; above the whole scene is the vaulted sky.

Certain papyri have also vignettes which illustrate the hymns to the setting sun.[2] In this case the hawk usually stands upon the emblem of the West while apes and gods adore him. In the Papyrus of Qenna on the right three hawk-headed gods kneel in adoration with their left arms raised, and on the left three jackal-headed gods, with their right arms raised in adoration. Below, two lion-headed gods, with disks on their heads, are seated back to back in a cluster of lotus flowers; these typify dawn and eventide. The goddess Isis kneels in adoration before the lion of the dawn, and the goddess Nephthys before the lion of eventide.

CHAPTER XVII.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheets 7—10).]

Vignette: Plate 7. I. Ani and his wife seated in a hall; he is moving a piece on a draught-board (see lines 3 and 4 of the text).

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[1] Brit. Mus. No. 9,901.

[2] See Naville, *Todtenbuch*, Bd. I. Bl. 22.

II. The souls of Ani and his wife, in the form of human-headed hawks, standing upon a pylon-shaped building ; the bearded soul is described as "the soul of Osiris".

III. A table of offerings upon which are lotus flowers, a libation vase, etc.

IV. Two lions seated back to back and supporting the horizon with the sun's disk, over which extends the sky; the lion on the right is called *Sef, i. e.,* "Yesterday", and that on the left *Ṭuau, i. e.,* "To-morrow" (see lines 13–16 of the text).

V. The *Bennu* bird and a table of offerings (see lines 26–30 of the text).

VI. The mummy of Ani on a bier within a funeral shrine; at the head and foot are Nephthys and Isis in the form of hawks. Beneath the bier are Ani's palette, variegated marble or glass vessels, etc.

Plate 8. I. The god of "Million of years"; on his head and in his right hand is the emblem of "years". His left hand is stretched out over a pool containing the Eye of Horus (see line 46 of the text).

II. The god Uatchet-urȧ (*i. e.,* "Great Green Water"), with each hand extended over a pool; that under his right hand is called "Lake of Natron", and that under his left hand, "Lake of Nitre" (see lines 47–50 of the text).

III. A pylon with doors, called Re-stau, *i. e.,* the "Gate of the passages of the tomb" (see lines 56–58 of the text).

IV. The *Utchat,* facing to the left, above a pylon (see line 73 of the text).

V. The cow "Meḥ-urt the eye of Rā", with disk and horns, collar and *menȧt* and whip (see lines 75–79 of the text).

VI. A funeral chest from which emerge the head of Rā and his two arms and hands, each holding the emblem of life. The chest, which is called "the district of Ȧbṭu (Abydos)", or "the burial-place of the East", has upon its sides figures of the four children of Horus, who protect the intestines of Osiris or the deceased. On the right stand Ṭuamāutef and Qebḥsennuf, and on the left Mesthȧ and Ḥāpi (see lines 82 and 83 of the text).

Plate 9. I. Figures of three gods who, together with Mesthȧ, Ḥāpi, Ṭuamāutef and Qebḥsennuf are the "seven *Khus*" referred to in line 99 of the text. Their names are :— Maa-ȧtef-f,[1] Kheri-beq-f,[2] and Ḥeru-khenti-[ȧn-]maati (*or* merti).[3]

II. The god Ȧnpu (Anubis) jackal-headed.

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[1] *I. e.,* "He who looketh upon his father."

[2] *I. e.,* "He who is under his olive tree."

[3] *I. e.,* "Horus in blindness."

III. Figures of seven gods, whose names are: Netchehnetcheh, Åaqeṭ-qeṭ, Khenti-heh-f,[1] Åmi-unnut-f,[2] Ṭesher-maa,[3] Bes-maa-em-ḳerḥ,[4] and Ån-em-hru[5] (see lines 99—106 of the text).

IV. The soul of Rā, in the form of a hawk with a disk on his head, conversing in Ṭaṭṭu with the soul of Osiris in the form of a human-headed bird wearing the white crown; this scene is of the rarest occurrence (see lines 111 and 112 of the text).

Plate 10. I. The Cat, emblematic of the Sun, cutting off the head of the serpent Āpep or Āpepi, typical of darkness.

II. Three seated deities, each holding a knife.

III. Ani and his wife Thuthu, kneeling in adoration before the god Kheperå, beetle-headed, who is seated in the boat of the rising sun (see lines 116 ff. of the text).

IV. Two apes, emblematic of the goddesses Isis and Nephthys (see lines 124 and 125 of the text).

V. The god Tem, seated within the Sun-disk in the boat of the setting sun.

VI. The god Reḥu, in the form of a lion (see line 133 of the text).

VII. The serpent Uatchet, the lady of flame, a symbol of the Eye of Rā, coiled round a lotus flower. Above is the emblem of fire.

Chapter XVII.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheets 7—10), and from the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheet 14, l. 16 ff.).]

Text: (1) HERE BEGIN THE PRAISES AND GLORIFYINGS OF COMING OUT FROM AND OF GOING INTO THE GLORIOUS UNDERWORLD WHICH IS IN THE BEAUTIFUL ÅMENTET, OF COMING OUT (2) BY DAY IN ALL THE FORMS OF EXISTENCE WHICH PLEASE HIM (*i. e.,* THE DECEASED), OF PLAYING AT DRAUGHTS AND SITTING IN THE HALL, AND OF COMING FORTH (3) AS A LIVING SOUL. Saith Osiris, the scribe Ani, (4) after he hath come to his haven of rest—it is good for [a man] to recite [this work whilst he is] upon earth, for [then] all the words of (5) Tem come to pass :—

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[1] *I. e.,* "He dwelleth in his flame."

[2] *I. e.,* "He who is in his hour."

[3] *I. e.,* "Red of both eyes."

[4] *I. e.,* "Flame seeing in the night."

[5] *I. e.,* "Bringing by day."

"I am the god Tem in rising ; I am the only One. I came "into existence in (6) Nu. I am Rā who rose in the beginning, "the ruler of . . . . this."[1] (7)

Who then is this?

It is Rā when at the beginning he rose in (8) the city of Suten-ḥenen (Heracleopolis Magna) crowned like a king in [his] rising. The pillars[2] of the god Shu were not as yet created, when he was (9) upon the high ground[3] of him that dwelleth in Khemennu (Hermopolis Magna).

"I am the great god who gave birth to himself, even Nu, "(10) who made his name[s to become] the company of the gods "as god."

Who then (11) is this?

It is Rā, the creator of the name[s] of his limbs, which came into being (12) in the form of the gods who are in the train of Rā.

"I am he who is not driven back among the gods." (13)

Who then is this?

It is Tem the dweller in his disk, or (as others say), (14) It is Rā in his rising in the eastern horizon of heaven.

"I am Yesterday ; I know (15) To-morrow."

Who then is this?

Yesterday is Osiris, (16) and To-morrow is Rā on the day when he shall destroy the enemies of Neb-er-tcher, (17) and when he shall establish as prince and ruler his son (18) Horus, or (as others say), on the day when we commemorate the festival (19) of the meeting of the dead Osiris with his father Rā, and when the battle of the (20) gods was fought in which Osiris, the lord of Åmentet, was the leader.

What then is this? (21)

It is Åmentet, [that is to say] the creation of the souls of the gods when Osiris was leader in Set-Åmentet ; or (22) (as others say), it is Åmentet which Rā hath given unto me; when any god cometh, he doth arise and (23) doeth battle for it.

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[1] Var. "the ruler of what he hath made" (Papyrus of Nebseni).

[2] *I. e.*, the cardinal points.

[3] Or, "stair-case."

"I know the god who dwelleth therein." (24)

Who then is this?

It is Osiris; or (as others say), Rā is his name, (or) It is the (25) phallus of Rā wherewith he was united to himself.

"I am the *Bennu* bird (26) which is in Ånnu (Heliopolis), and "I am the keeper of the volume of the book of things which are "and of things which shall be."

Who then (27) is this?

It is Osiris; or (as others say), It is his dead body, or (as others say), (28) It is his filth. The things which are and the things which shall be are his dead body; or (as others say), (29) They are eternity and everlastingness. Eternity is the day, and everlastingness is the (30) night.

"I am the god Åmsu in his coming forth; may his two plumes "(31) be set upon my head for me."

Who then is this?

Åmsu is Horus, the avenger (32) of his father, and his coming forth is his birth. The plumes (33) upon his head are Isis and Nephthys when they go forth to set themselves (34) there, even as his protectors, and they provide that which his head (35) lacketh, or (as others say), they are the two exceeding great uraei which are upon the head of their father (36) Tem, or (as others say), his two eyes are the two plumes which are upon his head.

"Osiris Ani, (37) the scribe of all the holy offerings, riseth "up in his place in triumph, he cometh into (38) his city."

What then is this?

It is the horizon of his father Tem. (39)

"I have made an end of my short-comings, and I have put "away my faults."

What then (40) is this?

"It is the cutting off of the corruptible in the body of Osiris, "the scribe Ani, (41) victorious before all the gods; and all his "faults are driven out."

What (42) then is this?

It is the purification [of Osiris] on the day of his birth. (43) "I am purified in my great double nest which is in Suten-"ḥenen (Heracleopolis Magna), (44) on the day of the offerings "of the followers of the great god who is (45) therein."

What then is this?

"Millions of years" is the name of the one [nest], "Great Green Lake" (46) is the name of the other; a pool of natron, and a pool of nitre (47); or (as others say), "The Traverser of millions of years" is the name of one, "Great Green Lake" (48) is the name of the other; or (as others say), "The Begetter of millions of years" is the name of one, "Great Green Lake" (49) is the name of the other. Now as concerning the great god who dwelleth therein, it is Rā (50) himself.

"I pass over the way, I know the head of the Pool of Maāat." (51)

What then is this?

It is Re-stau; that is to say, it is the underworld on the (52) south of Na-åruṭ-f,[1] and it is the northern door of the tomb.

Now as concerning (53) the Pool of Maāat, it is Åbṭu (Abydos); or (as others say), It is the boat by which his father (54) Tem travelleth when he goeth forth to Sekhet-Aåru, (55) which bringeth forth the food and nourishment of the gods who are behind [their] shrines. (56) Now the gate of Tchesert is the gate of the pillars of Shu, (57) the northern gate of the Ṭuat (underworld); or (as others say), It is the two leaves of the door (58) through which the god Tem passeth when he goeth forth to the eastern horizon of heaven. (59)

"O ye gods who are in the presence [of Osiris], grant me "your arms, for I am the god who (60) shall come into being "among you."

Who then are these?

They are the drops of blood which (61) came forth from the phallus of Rā when he went forth to perform mutilation (62) upon himself. They sprang into being as the gods Ḥu and Sa, who are in the following (63) of Rā, and who accompany (64) the god Tem daily and every day.

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[1] Or Ån-ruṭ-f, the "place where nothing grows".

"I, Osiris, the scribe Ani, triumphant, (65) have filled for thee "the *Utchat* after it had suffered failure (66) on the day of the "combat of the two Fighters" (*i. e.,* Horus and Set).

What then (67) is this?

It is the day on which Horus fought with Set, (68) who cast filth in the face of Horus, and when Horus destroyed the members (69) of Set. Now this Thoth did with his own fingers.

"I lift up the (70) hair[-cloud] when there are storms and "quakings in the sky."

What then is this? (71)

It is the right Eye of Rā, which raged against [Set] when (72) he sent it forth.

Thoth raised up the hair[-cloud], and brought the Eye (73) alive, and whole, and sound, and without defect to [its] lord; or (as others say), It is the Eye of Rā when it is sick and when it (74) weepeth for its fellow-eye; then Thoth standeth up to cleanse it. (75)

"I behold Rā who was born yesterday from the buttocks of "(76) the goddess Meḥ-urt; his strength is my strength, and my "strength is his strength."

What then is this? (77)

It is the watery abyss of heaven, or (as others say), It is the image (78) of the Eye of Rā in the morning at his daily birth. (79) Meḥ-urt is the Eye *(Utchat)* of Rā. Therefore Osiris, (80) the scribe Ani, triumphant, is a great one among the gods who are in the train of (81) Horus. The words are spoken for him that loveth his lord.

What (82) then is this?

[The gods who are in the train of Horus are] Mesthȧ, Ḥāpi, Ṭuamāutef, and Qebḥsennuf.

(83) "Homage to you, O ye lords of right and truth, ye so"vereign princes who [stand] behind Osiris, who utterly do away "with (84) sins and crimes and who are in the following of "the goddess Ḥetep-sekhus, (85) grant [ye] that I may come unto

"you. Destroy ye [all] the faults which (86) are within me, "even as ye did for the seven *Khus* (87) who are among the "followers of their lord Sepa. Anubis appointed (88) their place "on the day [when was said], 'Come therefore thither'."

When then (89) is this?

These lords of right and truth are Thoth and (90) Åstes, the lord of Åmentet. The sovereign princes [who stand] behind Osiris, even Mesthå, (91) Ḥāpi, Ṭuamāutef, and Qebḥsennuf, are they who are (92) behind the Thigh in the northern sky.

Now those who do utterly away with (93) sins and crimes and who are in the following of Ḥetep-sekhus (94) are the god Sebek who dwelleth in the water.

The goddess Ḥetep-sekhus is the Eye of (95) Rā; or (as others say), it is the flame which followeth after Osiris to burn up (96) the souls of his enemies.

As concerning all the faults which are in (97) Osiris, the scribe of the offerings of all the gods, Ani, triumphant, [this is all that he hath done against the lords of eternity[1]] since he came forth from (98) his mother's womb.

As concerning the Seven *Khus* (99), even Mesthå, Ḥāpi, Ṭuamāutef, Qebḥsennuf, (100) Maa-åtef-f, Kheri-beq-f, and Ḥeru-khenti-[ån]maati, (101) Anubis appointed them to be protectors of the dead body of Osiris or (as others say), [set them] (102) behind the place of purification of Osiris; or (as others say), those Seven *Khus* are (103) Netcheh-netcheh, Åatqetqet, Ån-erṭā-nef-bes-f-khenti-heh-(104)f, Āq-ḥer-åmi-unnut-f, Ṭesher-maati-åmi-(105)ḥet-Ånes, Ubes-ḥrå-per-em-khet-khet, and (106) Maa-em-ḳerḥ-ån-nef-em-hru. The chief of the sovereign princes (107) who are in Na-åruṭ-f is Horus, the avenger of his father.

As concerning (108) the day [upon which was said], "Come therefore thither," it referreth to the words, "Come (109) then thither," which Rā spake unto Osiris. Lo, may this be said unto me in Åmentet!

"I am the divine Soul which dwelleth in the two divine *Tchafi*". (110)

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[1] The Nebseni Papyrus is the authority for these words.

What then is this?

It is Osiris [when] he goeth into Ṭaṭṭu (111) and findeth there the Soul of Rā; there the one god embraceth (112) the other, and divine souls spring into being within the two divine *Tchafi*.

[The following lines are from the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheet 14, l. 16 ff.).]

(16) As concerning the two divine *Tchafi* they are Ḥeru-netch-ḥrå-tef-f (17) and Ḥeru-khent-ån-maati; or (as others say), the double divine Soul which dwelleth in the two divine *Tchafi* is the Soul of Rā and the Soul of Osiris; [or (as others say),] It is the Soul (18) which dwelleth in Shu, [and] the Soul which dwelleth in Tefnut, and these are the double divine Soul which dwelleth in Ṭaṭṭu.

"I am the Cat which fought(?) hard by the Persea tree (19) "in Ånnu (Heliopolis), on the night when the foes of Neb-er-tcher "were destroyed."

Who then is this?

The male Cat is Rā (20) himself, and he is called 'Måu' by reason of the speech of the god Sa, [who said] concerning him: "He is like *(måu)* unto that which he hath made"; thus his name became 'Maau';[1] or (as others say), it is the god (21) Shu who maketh over the possessions of Seb to Osiris.

As concerning the fight(?) hard by the Persea tree in Ånnu, it concerneth the children of impotent revolt when (22) justice is wrought on them for what they have done.

As concerning the night of the battle [these words refer to] the inroad [of the children of impotent revolt] into the eastern part of heaven, whereupon there arose a battle in heaven and in all the earth.

"O thou who art in thine egg (23) (*i. e.,* Rā), who shinest "from thy Disk and risest in thy horizon, and dost shine like "gold above the sky, like unto whom there is none among the "gods, who sailest over the pillars (24) of Shu (*i. e.,* in the ether), "who givest blasts of fire from thy mouth, [who makest the two "lands bright with thy radiance, deliver] thou the pious Nebseni

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[1] This is a very ancient pun on the words *måu* "cat" and *måu* "like".

"from the god (25) whose form is hidden, whose eyebrows are "like unto the two arms of the Balance on the night of reckoning "destruction."

Who then is this?

It is Ȧn-ā-f (*i. e.,* the god who bringeth his arm). (26)

As concerning "the night of reckoning destruction", it is the night of the burning of the damned, and of the overthrow of wicked at the block, (27) and of the slaughter of souls.

Who then is this?

It is Nemu, the headsman of Osiris, or (as others say), It is Āpep when he riseth up with one head bearing Maāt (*i. e.,* right and truth) [upon it]; (28) or (as others say), It is Horus when he riseth up with a double head, whereof the one beareth right and truth and the other wickedness. (29) He bestoweth wickedness on him that worketh wickedness, and right and truth upon him that followeth righteousness and truth; or (as others say), It is Horus the Great who (30) dwelleth in Sekhem (Letopolis); or (as others say), It is Thoth; or (as others say), It is Nefer-Tem; [or (as others say),] It is Sept who doth thwart the acts of the foes of Neb-er-tcher.

"Deliver thou the scribe Nebseni, victorious, from the Watchers "who bear slaughtering knives, and who have cruel fingers, and "who slay those who are in the following of Osiris. (31) May "they never gain the mastery over me, may I never fall under "their knives."

What then is this?

It is Anubis, and it is Horus in the form of Khent-(32)ȧn-maati; or (as others say), It is the sovereign princes who thwart the works of their weapons; or (as others say), It is the chiefs of the *Sheniu* chamber.

"May (33) their knives never gain the mastery over me, may "I never fall under their instruments of cruelty, for (34) I know "their names, and I know the being Mātchet who is among them "in the House of Osiris, shooting rays of light from [his] eye, but "who himself is unseen. (35) He goeth round about heaven robed "in the flame of his mouth, commanding Ḥapi, but remaining "himself unseen. May I be strong upon earth before Rā, may "I come happily into haven (36) in the presence of Osiris. "Let not your offerings be wanting to me, O ye who preside "over your altars, for I am among those who follow after Neb-"er-tcher according to the writings (37) of Kheperå. I fly as a "hawk, I cackle as a goose; I ever slay, even as the serpent-god-"dess Neḥeb-ka."

What then is this? (38)

Those who preside over their altars are the similitude of the Eye of Rā and the similitude of the Eye of Horus.

"O Rā- (39) Tem, thou lord of the Great House,[1] thou Sove-"reign (Life, Strength and Health!) of all the gods, deliver thou "the scribe Nebseni, victorious, from the god whose face (40) is "like unto that of a greyhound, whose brows are as those of a "man and who feedeth upon the dead, who watcheth at the "Bight of the Lake (41) of Fire, and who devoureth the bodies "of the dead and swalloweth hearts, and who shooteth forth "filth, but he himself remaineth unseen."

Who then is (42) this?

"Devourer for millions of years" is his name, and he liveth in the Aat.[2] As concerning the Aat, it is that which is in Ån-ruṭ-f, hard by (43) the *Sheniu* chamber. The unclean man who would walk thereover doth fall down among the knives; or (as others say), His name is "Maṭes",[3] (44) and he is the Watcher of the door of Åmentet; or (as others say), His name is "Beba" and it is he who watcheth the Bight of Åmentet; or (as others say), "Ḥeri-sep-f" is his name.

"Hail, Lord of terror, chief of the lands of the North and "South, thou lord of the red glow (or red lands), (45) who "preparest the slaughter-block, and who dost feed upon the in-"ward parts!"

Who then is this?

The guardian of the Bight of Åmentet. (46)

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[1] *I. e.*, the great temple of Rā in Heliopolis.

[2] Var. "and he dwelleth in the Lake of Unt."

[3] *I. e.*, "he who hath the knife."

What then is this?

It is the heart of Osiris, which is the devourer of all slaughtered things. The *Ureret* crown hath been given unto him with gladness of heart as lord of Suten-ḥenen (Heracleopolis Magna).

What then (47) is this?

He to whom hath been given the *Ureret* crown with gladness of heart as lord of Suten-ḥenen is Osiris. He was bidden to rule among the gods on the day of the union of earth (48) in the presence of Neb-er-tcher.

What then is this?

He that was bidden to rule among the gods is [Horus] the son of Isis, who was appointed to rule in the place of his father (49) Osiris. As concerning the "day of the union of earth with earth", it is the mingling of earth with earth in the coffin of Osiris, the Soul that liveth in Suten-ḥenen, the giver of meat and drink, the destroyer of wrong, and the guide of the everlasting paths.

Who then is this?

It is Rā himself.

"Deliver thou the Osiris Nebseni, victorious,"

[The following lines are from the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 10, l. 7 ff.).]

"(113) from the great god who carrieth away the soul, who eateth "hearts, and who feedeth upon (114) offal, the guardian of the "darkness, the dweller in the *Seker* boat; those who live in "crime [115] fear him."

Who then is this?

It is Suti, or (as others say), It is Smam-ur, (116) the soul of Seb.

"Hail, Kheperȧ in thy boat, the two-fold company of the gods "is thy body! Deliver thou Osiris (117) Ani, victorious, from the "Watchers who give judgment, who have been appointed by the "god Neb-er-tcher (118) to protect him and to fasten the fet"ters on his foes, and who slaughter in the (119) shambles; "there is no escape from their grasp. May they never stab me "with their knives, (120) may I never fall helpless into their "chambers of torture. (121) Never have the things which the gods "hate been done by me, for I am pure within the *Mesqet*. (122) "Cakes of saffron have been brought unto him in Tanenet."

Who then is this? (123)

It is Kheperȧ in his boat. It is Rā himself. As concerning the Watchers (124) who give judgment, they are the apes Isis and Nephthys. As concerning the things which are abominated by the gods they are wickedness (125) and falsehood; and he who passeth through the place of purification within the *Mesqet* is Ȧnpu (Anubis), who is behind the chest (126) which containeth the inward parts of Osiris. He to whom saffron cakes have been brought (127) in Tanenet is Osiris; or (as others say), The saffron cakes (128) in Tanenet are heaven and earth; or (as others say), They are Shu, strengthener of the two lands in (129) Suten-ḥenen (Heracleopolis Magna). The saffron cakes are the Eye of Horus; and Tanenet (130) is the burial-place of Osiris. Tem hath built thy house, and the double Lion-god hath founded thy habitation; (131) lo! drugs are brought, and Horus purifieth and Set strengtheneth, and Set purifieth and Horus strengtheneth. (132)

"The Osiris, the scribe Ani, victorious before Osiris, hath come "into the land, and he hath taken possession thereof with his "two feet. He is Tem, and he is in the city."

(133) "Turn thou back, O Reḥu, whose mouth shineth, whose "head moveth, turn thou back from before his strength", or (as others say), "Turn thou back from him who keepeth (134) watch "and is unseen." "The Osiris Ani is safely guarded. He is Isis, "and he is found (135) with [her] hair spread over him, I shake "it out over his brow. He was conceived in Isis and begotten "(136) in Nephthys; and they cut off from him the things which "should be cut off."

"Fear followeth after thee, terror is upon (137) thine arms. "Thou hast been embraced for millions of years by the arms "[of the nations]; mortals go round about thee. Thou smitest "down the mediators (138) of thy foes, and thou seizest the arms "of the powers of darkness. The two sisters (*i. e.*, Isis and Nephthys) "are given to thee for thy delight. (139) Thou hast created that "which is in Kher-āba and that which is in Ȧnnu (Heliopolis). "Every god feareth thee, for thou art exceeding great and terrible: "thou [avengest] every (140) god on the man that curseth him, "and thou shootest out arrows . . . . . Thou livest according to "thy will; thou art Uatchet, the Lady of Flame. Evil cometh "(141) among those who set themselves up against thee."

What then is this?

"Hidden in form, granted of (142) Menḥu", is the name of the tomb. "He seeth what is on his hand" is the name of Qerȧu; or (as others say), (143) the name of the block.

Now he whose mouth shineth and whose head moveth is the member of Osiris, or (as others say) (144) of Rā. "Thou spreadest thy hair and I shake it out over his brow" is spoken concerning Isis, who hideth in her hair (145) and draweth her hair over her. Uatchet, the Lady of Flames, is the Eye of Rā.

CHAPTER XVIII. — INTRODUCTION.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 12).]

Vignette: (Upper register): The priest Ȧn-māut-f, who wears a leopard's skin, and has on the right side of his head the lock of hair of Ḥeru-pa-khrat (Harpocrates), introducing Ani and his wife to the gods.

I. **Text:** [The Speech of Sa-mer-f] (1) "I have come unto "you, O great and godlike sovereign rulers who dwell in heaven, "and in earth, and (2) in the underworld, and I have brought "unto you Osiris Ani. He hath not sinned against any of the "gods. Grant ye that he may be with you for all time."

II. ANI'S SPEECH:—

(1) THE ADORATION OF OSIRIS, THE LORD OF RE-STAU, AND OF THE GREAT COMPANY OF THE GODS WHO DWELL IN THE UNDERWORLD, BY OSIRIS THE SCRIBE ANI (2) who saith:—

"Homage to thee, O thou ruler of Ȧmentet, Un-nefer in Ȧbṭu "(Abydos)! I have come unto thee, and my heart holdeth right "and truth. There is no (3) sin in my body; nor have I lied "wittingly, nor have I done aught with a false heart. Grant thou "to me food in the tomb, (4) and that I may come forth into "[thy] presence at the altar of the lords of right and truth, and "that I may enter into and come forth from the underworld, "and that my soul be not turned back, and that I may behold "the face of the Sun, and that I may behold the (5) Moon for "ever and for ever."

Vignette: (Lower register: The priest Sa-mer-f, who wears a leopard's skin, and has on the right side of his head the lock of hair of Ḥeru-pa-khrat (Harpocrates), introducing Ani and his wife to the gods.

III. **Text**: [The Speech of Sa-mer-f] "I have come unto you, "O sovereign princes who dwell in Re-stau, and I have brought "unto you Osiris (2) Ani. Grant ye [to him], as to the followers "of Horus, cakes, and water, and air, and a homestead in Sekhet-"ḥetep."

ANI'S SPEECH :—

IV. (1) THE ADORATION OF OSIRIS, LORD OF EVERLASTINGNESS, AND OF THE SOVEREIGN PRINCES, THE LORDS OF RE-STAU, BY OSIRIS, [THE SCRIBE ANI], (2) who saith :—

"Homage to thee, O king of the underworld, thou governor "of Åkert, I have come unto thee. I know thy ways, (3) and "I am furnished with the forms which thou takest in the under-"world. Grant thou to me a place in the underworld near unto "the lords of (4) right and truth. May my homestead be abiding "in Sekhet-ḥetep, and may I receive cakes in thy presence."

CHAPTER XVIII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheet 15); and from the Papyrus of Ani (Brit. Mus. No. 10,470, sheets 13—14).]

Vignettes: A pylon surmounted by feathers typical of Maāt and by uraei wearing disks, and a pylon surmounted by Ånpu (Anubis) or Åp-uat, and by an *Utchat*.

Text : (1) "Hail, Thoth, who madest Osiris victorious (2) over "his enemies, make thou the scribe Nebseni to be victorious over "his enemies, as thou didst make Osiris victorious over his "enemies in the presence of the (3) sovereign princes who are "with Rā and Osiris in Ȧnnu (Heliopolis), on the night of the "'things of the night', and on the night of the battle, (4) and "on the night of the shackling of the *Sebȧu* fiends, and on the "day of the destruction of Neb-er-tcher."

A. **Vignette** : The gods Tem, Shu, Tefnut, Osiris, and Thoth.

Text : (1) The great sovereign princes in Ȧnnu are Tem, Shu, Tefnut, [Osiris, and Thoth], (2) and the 'shackling of the *Sebȧu* fiends' signifieth the destruction of the fiends of Set when a second time (3) he worketh evil.

"Hail, Thoth, who madest Osiris victorious over his enemies, "make thou the Osiris (4) Ani to be victorious over his enemies "in the presence of the great and sovereign princes who are in "Ṭaṭṭu, on the night of making the *Ṭeṭ* to stand up in Ṭaṭṭu.

B. **Vignette** : The gods Osiris, Isis, Nephthys, and Horus.

Text : (1) The great sovereign princes in Ṭaṭṭu are Osiris, Isis, Nephthys, and Ḥeru-netch-ḥrȧ-tef.[1] Now the [night of] of making the Ṭeṭ to stand up (2) in Ṭaṭṭu signifieth [the lifting up of] the arm and shoulder of Horus who dwelleth in Sekhem (Letopolis); and these gods stand behind Osiris [to protect him] even as do the swathings which clothe him (3).

"Hail, Thoth, who madest Osiris victorious over his enemies, "make thou Osiris Ani triumphant over his enemies in the pre-"sence of (4) the sovereign princes who are in Sekhem (Leto-"polis), on the night of the 'things of the night [festival] in "Sekhem'."

C. **Vignette** : The gods Osiris and Horus, the two *Utchats* upon pylons, and the god Thoth.

Text : (1) The great sovereign princes who are in Sekhem are Ḥeru-khenti-ȧn-maati,[2] and Thoth who is with the sovereign princes in Narerut-f[1] (2). Now the night of the "things of the night [festival] in Sekhem" signifieth the light of the rising sun on the coffin of Osiris.

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[1] *I. e.*, "Horus, the avenger of his father."

[2] *I. e.*, "Horus dwelling without eyes."

"Hail, Thoth, who madest Osiris victorious (3) over his "enemies, make thou the Osiris Ani triumphant over his enemies "in the presence of the great sovereign princes who are in Pet "and in Ṭept,[2] on the (4) night of setting up the columns of "Horus, and of making him to be established as heir of the "things which belonged to his father Osiris."

D. **Vignette :** The gods Horus, Isis, Mesthȧ, and Nephthys.

Text : (1) The great sovereign princes who are in Pet and Ṭept are Horus, Isis, Mesthȧ, and Ḥāpi. Now "setting up the columns of (2) Horus" signifieth the command given by Set unto his followers : "Set up columns upon it."

"Hail, Thoth, who madest Osiris victorious over (3) his ene-"mies, make thou the Osiris Ani, triumphant in peace, victorious "over his enemies in the presence of the great sovereign princes "who are in the lands of Rekhti, (?) on the (4) night when Isis "lay down to keep watch in order to make lamentation for her "brother Osiris."

E. **Vignette :** The gods Isis, Horus, Ȧnpu (Anubis), Mesthȧ, and Thoth.

Text : (1) The great sovereign princes who are in the lands of Rekhti (?) are Isis, Horus [,Anubis], Mesthȧ, [and Thoth].

"Hail, Thoth, who madest Osiris victorious (2) over his ene-"mies, make thou Osiris, the scribe Ani, triumphant in peace, "to be victorious over his enemies in the presence of the great "sovereign princes (3) who are in Ȧbṭu (Abydos), on the night "of the god Haker, at the separation of the wicked dead, at the "judgment (4) of the *Khus*, and at the rising up of joy in Teni "(This).

F. **Vignette :** The gods Osiris, Isis, and Ȧp-uat, and the Ṭeṭ.

Text : (1) The great sovereign princes who are in Ȧbṭu are Osiris, Isis, and Ȧp-uat.

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[1] *I. e.*, Ȧn-ṙuṭ-f.

[2] Pet and Ṭept were the two halves of the city Per-Uatchet, or the metropolis of the XIXth nome of Lower Egypt.

"Hail, Thoth, who madest Osiris victorious (2) over his enemies, make thou Osiris Ani, the scribe and teller of the sacred "offerings of all the gods, (3) to be victorious over his enemies "in the presence of the sovereign princes who judge the dead, "on the night (4) of the carrying out of the sentence upon those "who are to die."

G. **Vignette** : The gods Thoth, Osiris, Ȧnpu (Anubis), and Ȧsṭennu.

Text : (1) The great sovereign princes in the judgment of the dead are Thoth, Osiris, Anubis, and Ȧsṭennu. (2) Now the "carrying out of the sentence upon those who are to die" is the withholding of that which is so needful to the souls of the children of impotent revolt.

"Hail, (3) Thoth, who madest Osiris victorious over his enemies, make thou Osiris, the scribe Ani, to be victorious over "his enemies in the presence of the great (4) sovereign princes, "on the festival of the breaking and turning up of the earth in "Ṭaṭṭu, on the night of the breaking and turning up of the "earth in their blood, and of making Osiris to be victorious "over his enemies."

H. **Vignette** : The three gods of the festival of breaking up the earth in Ṭaṭṭu.

Text : (1) When the fiends of Set come and change themselves into beasts, the great sovereign princes, on the festival of the breaking and turning up of the earth in Ṭaṭṭu, (2) slay them in the presence of the gods therein, and their blood floweth among them as they are smitten down. (3) These things are allowed to be done by them by the judgment of those who are in Ṭaṭṭu.

"Hail, Thoth, who madest Osiris to triumph over his enemies, "make thou the Osiris Ani (4) to be victorious over his enemies "in the presence of the great sovereign princes who are in Na-"ȧrerut-f,[1] on the night of him who concealeth himself in divers "forms, even Osiris."

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[1] *I. e.*, Ȧn-ruṭ-f.

I. **Vignette**: The gods Rā, Osiris, Shu, and Bebi, who is dog-headed.

Text: (1) The great sovereign princes who are in Na-ārerut-f are Rā, Osiris, Shu, and Bebi. Now the "night of him who (2) concealeth himself in divers forms, even Osiris", is when the the thigh, [and the head] and the heel, and the leg, are brought nigh unto the coffin of Osiris Un-nefer.

"Hail, Thoth, who madest Osiris (3) to triumph over his ene-"mies, make thou Osiris Ani to be victorious over his enemies "in the presence of the great sovereign princes in (4) Re-stau, "on the night when Anubis lay with his arms and his hands over "the things behind Osiris, and when Horus was made to triumph "over his enemies."

J. **Vignette**: The gods Horus, Osiris, Isis, and . . . . .[1]

Text: (1) The great sovereign princes in Re-stau are Horus, Osiris, and Isis. The heart of Osiris rejoiceth, and the heart of (2) Horus; and therefore are the northern and southern parts of heaven at peace.

"Hail, Thoth, who madest Osiris victorious over his enemies, "make thou (3) Osiris Ani, the scribe and teller of the divine "offerings of all the gods, to triumph over his enemies in the "presence of the ten companies of great (4) sovereign princes "who are with Rā, and with Osiris, and with every god and "goddess in the presence of Neb-er-tcher. He hath destroyed "his enemies, and (5) he hath destroyed every evil thing be-"longing unto him."

Rubric: THIS CHAPTER BEING RECITED, THE DECEASED SHALL COME FORTH BY DAY, PURIFIED AFTER DEATH, (6) AND [HE SHALL MAKE ALL] THE TRANSFORMATIONS WHICH HIS HEART SHALL DICTATE. NOW, IF THIS CHAPTER BE RECITED OVER HIM, HE SHALL COME FORTH UPON EARTH, HE SHALL ESCAPE FROM EVERY FIRE; AND NONE OF THE FOUL THINGS WHICH APPERTAIN UNTO HIM SHALL ENCOMPASS HIM FOR ETERNITY OR FOR EVER AND EVER.

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[1] The artist seems to have painted one god too many.

CHAPTER XIX.

[From Lepsius, *Todtenbuch*, Bl. 13.]

Vignette : This Chapter is without a vignette.

Text : THE CHAPTER OF THE CHAPLET OF VICTORY. (1) Osiris Åuf-ānkh, victorious, born of Sheret-Åmsu, victorious, saith :—

"Thy father Tem hath woven for thee a beautiful chaplet of "victory [to be placed] on [thy] living brow, O thou who lovest "the gods, (2) and thou shalt live for ever. Osiris-khent-Åmentet[1] "hath made thee to triumph over thine enemies, and thy father "Seb hath decreed for thee all his inheritance. Come, therefore, "O Horus, son of Isis, for thou, O son of Osiris, sittest upon "the throne of thy (3) father Rā to overthrow thine enemies, "for he hath ordained for thee the two lands to their utmost "limits. Åtem hath [also] ordained this, and the company of the "gods hath confirmed the splendid power of the victory of Horus "the son of Isis and the son of Osiris for ever and (4) for ever. "And Osiris Åuf-ānkh shall be victorious for ever and ever. O "Osiris-khent-Åmentet, the whole of the northern and southern "parts of the heavens, and every god and every goddess, who are "in heaven and who are upon earth [will] the victory of Horus, "the son of Isis and the son of Osiris, over his enemies in the "presence of (5) Osiris-khent-Åmentet who will make Osiris "Åuf-ānkh, victorious, to triumph over his enemies in the presence of Osiris-khent-Åmentet, Un-nefer, the son of Nut, on "the day of making him to triumph over Set and his fiends (6) "in the presence of the great sovereign chiefs who are in Ånnu "(Heliopolis) ; on the night of the battle and overthrow of the "Sebå-fiend in the presence of the great sovereign princes who "are in Åbṭu ; on the night of making Osiris to triumph over "his enemies (7) make thou Osiris Åuf-ānkh, triumphant, to

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[1] *I. e.*, "Osiris, Governor of Åmentet."

"triumph over his enemies in the presence of the great sovereign "princes, who are in the horizon of Åmentet; on the day of the "festival of Haker in the presence of the great sovereign princes "who are in Ṭaṭṭu; on the night (8) of the setting up of the "Ṭeṭ in Ṭaṭṭu in the presence of the great sovereign princes "who are in the ways of the damned; on the night of the "judgment of those who shall be annihilated in the presence of "the great sovereign princes who are in Sekhem (Letopolis); "(9) on the night of the 'things of the altars in Sekhem' in the "presence of the great sovereign princes who are in Pe and Ṭept; "on the night of the stablishing of the inheriting by Horus of "the things of his father Osiris in the presence of the great "sovereign princes (10) who are at the great festival of the "ploughing and turning up of the earth in Ṭaṭṭu, or (as others "say), [in] Åbṭu; on the night of the weighing of words," or (as others say), "weighing of locks in the presence of the great "sovereign princes who are in Ån-ruṭ-f on its place; on the "night when Horus receiveth the birth-chamber of the gods (11) "in the presence of the great sovereign princes who are in the "lands of Rekhti (?); on the night when Isis lieth down to "watch [and] to make lamentation for her brother in the presence of the great sovereign princes who are in Re-stau; on "the night of making Osiris to triumph over all his enemies" (12).

"Horus repeated [these] words four times, and all his enemies "fell headlong and were overthrown and were cut to pieces; and "Osiris Åuf-ānkh, triumphant, repeated [these] words four times, "therefore let all his enemies fall headlong, and be (13) overthrown and cut to pieces. Horus the son of Isis and son of "Osiris celebrated in turn millions of festivals, and all his enemies fell headlong, and were overthrown and cut to pieces. "Their habitation hath gone forth to the block of the East, their "heads have been cut off; (14) their necks have been destroyed; "their thighs have been cut off; they have been given over to "the Great Destroyer who dwelleth in the valley of the grave; "and they shall never come forth from under the restraint of "the god Seb."

Rubric: THIS CHAPTER SHALL BE RECITED OVER THE DIVINE CHAPLET (15) WHICH IS LAID UPON THE FACE OF THE DECEASED, AND THOU SHALT CAST INCENSE INTO THE FIRE ON BEHALF OF OSIRIS ÀUF-ĀNKH, TRIUMPHANT, BORN OF SHERET-ÀMSU, TRIUMPHANT; THUS SHALT THOU CAUSE HIM TO TRIUMPH OVER HIS ENEMIES, (16) DEAD OR ALIVE, AND HE SHALL BE AMONG THE FOLLOWERS OF OSIRIS; AND A HAND SHALL BE STRETCHED OUT TO HIM WITH MEAT AND DRINK IN THE PRESENCE OF THE GOD. [THIS CHAPTER] SHALL BE SAID BY THEE TWICE AT DAWN—NOW IT IS A NEVER-FAILING CHARM—REGULARLY AND CONTINUALLY.

CHAPTER XX.

[From the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheet 12).]

Vignette: This Chapter, in the Theban Version, has neither vignette nor title.

Text: (1) "Hail, Thoth, who didst make Osiris (2) to triumph "over his enemies, snare thou the enemies of Osiris, the scribe "Nebseni, the lord of piety, in the presence of the great sovereign "princes of every god and of every goddess; (3) in the presence "of the great sovereign princes who are in Ànnu (Heliopolis) "on the night of the battle and of the overthrow of the Sebàu-"fiend in Ṭaṭṭu; on (4) the night of making to stand up the "double Ṭeṭ in Sekhem (Letopolis); on the night of the things "of the night in Sekhem, in Pe, (5) and in Ṭepu;[1] on the night "of the stablishing of Horus in the heritage of the things of his "father in the double land of Rekhti (?); (6) on the night when "Isis maketh lamentation at the side of her brother Osiris in "Àbṭu (Abydos); on the night of the Haker festival (7) of the "distinguishing [between] the dead (*i. e.*, the damned) and the "*Khu*s on the path of the dead (*i. e.*, the damned); on the night "of the judgment of those who are to be annihilated at the great "[festival of] the ploughing and the turning up of the earth (8) "in Nàarerut-f[2] in Re-stau; and on the night of making Horus

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[1] Pe and Ṭepu were two famous sanctuaries of Northern Egypt.

[2] *I. e.*, Àn-ruṭ-f.

"to triumph over his enemies. Horus is mighty, the northern and "southern halves of heaven rejoice, (9) Osiris is content thereat "and his heart is glad. Hail, Thoth, make thou to triumph Osiris, "the scribe Nebseni, over his enemies (10) in the presence of the "sovereign princes of every god and every goddess, and in the "presence of you, ye sovereign princes who passed judgment on "Osiris behind the shrine."

In the Saïte Recension this Chapter has no vignette, but it has the title, "Another Chapter of the Chaplet of victory", and is arranged in tabular form. The words, "Hail, Thoth, make "Osiris Åuf-ānkh, triumphant, to triumph over his enemies even "as thou didst make Osiris to triumph over his enemies," which are written in two horizontal lines, are to be repeated before each column of text. The "great sovereign princes" invoked are those of :— (1). Ånnu (Heliopolis), (2). Ṭaṭṭu, (3). Sekhem (Letopolis), (4). Pe and Ṭep, (5). Ån-aruṭ-f, (6). the double land of Rekhti, (7). Re-stau, (8). Åbṭu, (9). the paths of the dead, (10). the ploughing festival in Ṭaṭṭu, (11). Kher-āba, (12). Osiris, (13). heaven and earth, (14). every god and every goddess. The rubric reads:—

IF THIS CHAPTER BE RECITED REGULARLY AND ALWAYS BY A MAN WHO HATH PURIFIED HIMSELF IN WATER OF NATRON, HE SHALL COME FORTH BY DAY AFTER HE HATH COME INTO PORT (*I. E.*, IS DEAD), AND HE SHALL PERFORM ALL THE TRANSFORMATIONS WHICH HIS HEART SHALL DICTATE, AND HE SHALL COME FORTH FROM EVERY FIRE.

Chapter XXI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 9).]

In the Papyrus of Ani the XXIst Chapter follows the XXIInd, but it is there given without title and without vignette; in the Turin papyrus published by Lepsius (*Todtenbuch,* Bl. 14) the XXIst and XXIInd Chapters are quite distinct, and each has its own title, while a single vignette stands over both. In the vignette a priest is shewn holding a vase in the left hand, and the ram-headed serpent-like instrument called "Ur-ḥekau" (*i.e.,* "great of enchantments") in the right; with the latter he is about to touch the mouth of the deceased who is standing before him. Behind the deceased is a man seated on a chair and holding a staff in his left hand.

Text: (1) THE CHAPTER OF GIVING A MOUTH TO THE OVERSEER OF THE HOUSE, NU, TRIUMPHANT, (2) IN THE UNDERWORLD. He saith:—

"Homage to thee, O thou lord of brightness, thou who art at "the head of the Great House, prince of the night and of thick "darkness! I have come unto thee being a pure (3) *khu.* Thy "two hands are behind thee, and thou hast thy lot with [thy] "ancestors. O grant thou unto me my mouth that I may speak "therewith; and guide thou to me my heart at the season when "there is (4) cloud and darkness."

CHAPTER XXII.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 6).]

Vignette: In the Papyrus of Nebseni (sheet 5), the "Guardian of the Balance" is seen with his right hand stretched out to touch the mouth of the deceased who stands before him. In other papyri (Naville, *Todtenbuch,* Bd. 1. Bl. 33) the deceased himself is seen standing with either his right or his left hand raised to his mouth.

Text: (1) THE CHAPTER OF GIVING A MOUTH (2) TO OSIRIS ANI, THE SCRIBE AND TELLER OF THE HOLY OFFERINGS OF ALL THE GODS, TRIUMPHANT, IN THE UNDERWORLD. He saith:—

"I rise (3) out of the egg in the hidden land. May my mouth "be given (4) unto me that I may speak therewith in the presence of the great god, the lord of the (5) Ṭuat (underworld). "May my hand and my arm not be forced back in the presence "of the sovereign princes of any god. I am Osiris, the lord "of Re-stau, (6); may I, Osiris the scribe Ani, triumphant, "have a portion with him who is (7) on the top of the steps "(*i. e.*, Osiris). According to the desire of my heart, I have come "from the Pool of Fire, and I have quenched the fire."

Chapter XXIII.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 15).]

Vignette : The statue of Ani, the scribe, seated upon a pedestal in the form of the emblem of *Maāt* (*i. e.*, right and truth). Before it stands the *Sem* priest clad in a panther's skin and holding in his right hand the ram-headed, serpent-like instrument "Ur-ḥekau", with which he is about to touch the lips of the statue and so perform the ceremony of "Opening the Mouth". At his feet are a sepulchral box for holding unguents, etc.; three instruments called respectively "Seb-ur", "Ṭun-tet" and "Ṭemānu"; and the object called "Pesh-en-kef". In the Papyrus of Nebseni the scene is described as "the *Sem* priest performing [the ceremony] of the 'Opening of the Mouth'" (sheet 5).

Text : (1) THE CHAPTER OF OPENING THE MOUTH OF OSIRIS. THE SCRIBE ANI, TRIUMPHANT, saith :—

"May the god Ptaḥ open my mouth, and may the god of my "city loose the swathings, even the swathings which are over "my mouth. Moreover, may Thoth, being filled and furnished "with charms, come and loose the bandages, even the bandages "of Set which fetter my mouth (3) ; and may the god Tem hurl "them at those who would fetter [me] with them, and drive "them back. May my mouth be opened, may my mouth be un-"closed by Shu (4) with his iron knife wherewith he opened the "mouth of the gods. I am the goddess Sekhet, and I sit upon "[my] place in the great (5) wind (?) of heaven. I am the great "goddess Saḥ who dwelleth among the Souls of Ȧnnu (Helio-"polis). Now as concerning every charm and all the words which "may be spoken against me, (6) may the gods resist them, and "may each and every one of the company of the gods with-"stand them."

CHAPTER XXIV.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 15).]

Vignette : This Chapter has no vignette in the Theban papyri.

Text : (1) THE CHAPTER OF BRINGING CHARMS UNTO OSIRIS ANI [IN THE UNDERWORLD] ; he saith :—(2)

"I am Tem-Kheperȧ, who brought himself into being upon "the thigh of his divine mother. Those who are in Nu (*i. e.,* "the sky) are made wolves, (3) and those who are among the "sovereign princes are become hyenas. Behold, I gather together "the charm [from every place where] it is, and from every man "with whom it is, swifter than greyhounds and quicker than "light. (4) Hail, thou who towest along the *Mākhent* boat of "Rā, the stays of thy sails and of thy rudder are taut in the "wind as thou sailest up the Pool of Fire in the underworld. "Behold, thou gatherest together the charm (5) from every place "where it is, and from every man with whom it is, swifter than "greyhounds and quicker than light, [the charm] which created "the forms of being from the . . . . (6) mother, and which either "createth the gods or maketh them silent, and which giveth the "heat of fire unto the gods. Behold, the charm is given unto "me, from wherever it is [and from him with whom it is], (7) "swifter than greyhounds and quicker than light," or (as others say), "quicker than a shadow."

CHAPTER XXV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 5).]

Vignette : In the greater number of the Theban papyri this Chapter is without vignette. In the Brocklehurst papyrus, however, (see Naville, *Todtenbuch,* Bd. I. Bl. 36) the *Sem* priest, wearing a panther's skin, is seen holding up before the face of the deceased, who stands before him, a small bearded figure like an *ushabti.* In the Turin papyrus (Lepsius, *Todtenbuch,* Bl. 15), the priest and the deceased are standing facing each other, and no ceremony is being performed.

Text: (1) THE CHAPTER OF MAKING A MAN TO POSSESS MEMORY IN THE UNDERWORLD. The chancellor-in-chief, Nu, triumphant, the overseer of the palace, the son of the chief chancellor Ȧmen-ḥetep, saith :—

(2) "May my name be given to me in the Great House, and "may I remember my name in the House of Fire on the night "(3) of counting the years and of telling the number of the "mouths. I am with the Divine One, and I sit on the eastern "side of heaven. If any god whatsoever should advance unto "me (4), let me be able to proclaim his name forthwith."

CHAPTER XXVI.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 15).]

Vignette: The scribe Ani, clothed in white, and with his heart in his right hand, addressing the god Ȧnpu (Anubis), jackal-headed. In his left hand, which is outstretched, Ani holds a necklace of several rows of coloured beads; the clasp is made in the form of a pylon or gateway, and on the side of the pendant, which is in the same form, is a representation of a scarab or beetle in a boat to typify the Sun-god Rā-Kheperȧ in his boat. From the pendant hang lotus flowers. In other Theban papyri the vignettes are different. In the Papyrus of Nebseni (sheet 5) the god "Anubis who dwelleth in the city of embalmment" gives a heart to the deceased; and in others (see Naville, *Todtenbuch,* Bd. I. Bl. 37) the deceased is seen either being embraced by Anubis or addressing his heart which rests upon a standard before him. In the Turin papyrus (Lepsius, *Todtenbuch,* Bl. 15) the deceased is seen kneeling before his own soul, which is in the form of a human-headed hawk, and clasping his heart to his breast with his left hand.

Text: (1) THE CHAPTER OF GIVING A HEART TO OSIRIS ANI (2) IN THE UNDERWORLD. He saith :—

"May my heart *(ȧb)*[1] be with me in the House of Hearts! May "my heart *(ḥāt)* be with me in the House of Hearts! May my "heart be with me, and may it rest there, [or] I shall not eat

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[1] *Ȧb* is undoubtedly the "heart", and *ḥāt* is the region wherein is the heart; the word may be fairly well rendered by "breast", though the *pericardium* is probably intended.

"of the cakes of Osiris on the eastern side of the Lake (3) of "Flowers, neither shall I have a boat wherein to go down the "Nile, nor another wherein to go up, nor shall I be able to sail "down the Nile with thee. May my mouth [be given] to me "that I may (4) speak therewith, and my two legs to walk there-"with, and my two hands and arms to overthrow my foe. May "the doors of heaven be opened unto me (5); may Seb, the "Prince[1] of the gods, open wide his two jaws unto me; may "he open my two eyes which are blindfolded; may he cause "me to stretch apart (6) my two legs which are bound together; "and may Ȧnpu (Anubis) make my thighs firm so that I may "stand upon them. May the goddess Sekhet make me to rise "(7) so that I may ascend unto heaven, and may that be done "which I command in the House of the *ka* (double) of Ptaḥ "(*i. e.,* Memphis). I understand with my heart. I have gained "the mastery over my (8) heart, I have gained the mastery over "my two hands, I have gained the mastery over my legs, I have "gained the power to do whatsoever my *ka* (double) pleaseth. "(9) My soul shall not be fettered to my body at the gates of "the underworld; but I shall enter in peace and I shall come "forth in peace."

CHAPTER XXVII.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheets 15 and 16).]

Vignette: The scribe Ani, with hands raised in adoration, and his heart, which is set upon a pedestal, in the presence of four gods who are seated upon a pedestal in the form of the emblem of *Maāt*. In the Turin Papyrus (Lepsius, *Todtenbuch,* Bl. 15) the deceased is shewn kneeling before the four children of Horus.

Text: (1) THE CHAPTER OF NOT LETTING THE HEART (ḤĀTI) OF A MAN BE TAKEN FROM HIM IN THE UNDERWORLD.[2] Saith Osiris Ani:—

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[1] *Erpāt, i. e.,* "tribal chief".

[2] The Papyrus of Mes-em-neter (Naville, *Todtenbuch,* Bd. II. p. 92) adds:— "His heart goeth forth to take up its abode in his body, his heart is renewed before the gods, and he hath gained the mastery over it."

"Hail, ye who carry away hearts! [Hail,] ye who steal [hearts, "and who make the heart of a man to go through its trans-"formations according to his deeds, let not what he hath done "harm him before you].[1] (2) Homage to you, O ye lords of eternity, "ye possessors of everlastingness, take ye not this heart of Osiris "Ani into (3) your grasp, this heart of Osiris, and cause ye not "words of evil to spring up against it; because this is the heart "of (4) Osiris Ani, triumphant, and it belongeth unto him of "many names (*i. e.,* Thoth), the mighty one whose words are "his limbs, and who sendeth forth his heart to dwell (5) in his "body. The heart of Osiris Ani is triumphant, it is made new "before the gods, he hath gained power over it, he hath not "been spoken to [according to] what he hath done. He hath "gotten power over (6) his own members. His heart obeyeth "him, he is the lord thereof, it is in his body, and it shall never "fall away therefrom. I, Osiris, the scribe Ani, victorious in "peace, and triumphant in the beautiful Ȧmenta and on the "mountain of eternity, bid thee to be obedient unto me in the "underworld."

CHAPTER XXVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 5).]

Vignette: In some papyri containing the Theban Recension of the Book of the Dead (*e. g.,* those of Nu and Ȧmen-neb (Brit. Mus. No. 9,964), this Chapter has no vignette. In the Papyrus of Nefer-uben-f the deceased is seen holding his heart upon his breast with his left hand, and kneeling before a tailed monster in human form who holds a knife in his right hand, and grasps his tail with the left. Another papyrus shews the deceased offering incense to Osiris, who, standing on a pedestal in the form of *Maāt,* holds the flail and sceptre in his hands; in the Brocklehurst papyrus the deceased is kneeling and holding his heart in his left hand, which is outstretched (see Naville, *Todtenbuch,* Bd. 1. Bl. 39). In the Turin Papyrus the deceased is adoring his heart, which is placed on a pedestal, before a seated deity (Lepsius, *Todtenbuch,* Bl. 15).

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[1] The words within brackets are from the Papyrus of Mes-em-neter.

Text: (1) THE CHAPTER OF NOT LETTING THE HEART OF THE OVERSEER OF THE PALACE, THE CHANCELLOR-IN-CHIEF, NU, TRIUMPHANT, BE CARRIED AWAY (2) FROM HIM IN THE UNDERWORLD. He saith :—

"Hail, thou Lion-god! I am the Flower Bush *(Unb)*. That "which is an abomination unto me is the divine block. Let not "this my heart *(ḥāti)* be carried away from me by (3) the fight-"ing gods in Ȧnnu. Hail, thou who dost wind bandages round "Osiris and who hast seen Set! Hail, thou who returnest after "smiting and destroying him before the mighty ones! (4) This "my heart *(ȧb)* [sitteth] and weepeth for itself before Osiris; it "hath made supplication for me. I have given unto him and I "have decreed unto him the thoughts (5) of the heart in the "House of the god Usekh-ḥrȧ,[1] and I have brought to him "sand *(sic)* at the entry to Khemennu (Hermopolis Magna). Let "not this my heart *(ḥāti)* be carried away from me! I make "thee to (6) dwell(?) upon his throne, O thou who joinest to-"gether hearts *(ḥātu)* [in Sekhet-ḥetep (with) years] of strength "against all things that are an abomination unto thee, and to "carry off (7) food from among the things which belong unto thee, "and are in thy grasp by reason of thy two-fold strength. And "this my heart *(ḥāti)* is devoted to the decrees of the god Tem "who leadeth me into the (8) dens of Suti, but let not this my "heart which hath done its desire before the sovereign princes "who are in the underworld be given unto him. When they "find the leg and the swathings (9) they bury them."

CHAPTER XXIX.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 15).]

Vignette: Ani standing, with a staff in his hand. In the Turin Papyrus (Lepsius, *Todtenbuch,* Bl. 15) this Chapter has no vignette.

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[1] *I. e.,* the god of the "Large Face".

Text : (1) THE CHAPTER OF NOT LETTING THE HEART OF A MAN BE TAKEN AWAY FROM HIM IN THE UNDERWORLD. Osiris Ani, triumphant, saith :—

"Turn thou back, O messenger of every god! (2) Is it that "thou art come [to carry away] this my heart which liveth? But "my heart which liveth shall not be given unto thee. (3) [As I] "advance, the gods hearken unto my offerings, and they all fall "down upon their faces in their own places."

CHAPTER XXIX A.

[From the Papyrus of Åmen-ḥetep (Naville, *Todtenbuch*, Bd. I. Bl. 40).]

Vignette : This Chapter has no vignette.

Text : (1) THE CHAPTER OF NOT ALLOWING THE HEART OF ÅMEN-ḤETEP, TRIUMPHANT, TO BE CARRIED AWAY DEAD IN THE UNDERWORLD. The deceased saith :—

"My heart is with me, (2) and it shall never come to pass "that it shall be carried away. I am the lord of hearts, the "slayer of the heart. (3) I live in right and truth *(Maāt)* and "I have my being therein. I am Horus, the dweller in hearts, (4) "who is within the dweller in the body. I live in my word, and "my heart hath being. Let not my heart be taken away (5) from "me, let it not be wounded, and may neither wounds nor gashes "be dealt upon me because it hath been taken away from me. "Let me have my being in the body of [my] father Seb, [and "in the body of my] mother Nut. I have not done that which "is held in abomination by the gods; let me not suffer defeat "there, [but let me be] triumphant."

CHAPTER XXIX B.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 33).]

Vignette : A heart.

Text : (1) THE CHAPTER OF A HEART OF CARNELIAN. Osiris Ani, triumphant, saith :—

"I am the *Bennu,* the soul of Rā, and the guide of the gods "(2) in the Ṭuat (underworld). Their divine souls come forth "upon earth to do the will of their *ka*s, let therefore, the soul "of Osiris Ani come forth to do the will of his *ka*."

CHAPTER XXX.

[From Lepsius, *Todtenbuch,* Bl. 16.]

Vignette : The deceased, with hands raised in adoration, standing before a beetle placed on a pedestal.

Text : THE CHAPTER OF NOT LETTING THE HEART OF A MAN BE DRIVEN AWAY FROM HIM IN THE UNDERWORLD. (1) Osiris Åuf-ānkh, triumphant, born of Sheret-Åmsu, triumphant, saith :—

"My heart, my mother ; my heart, my mother! My heart of "my existence upon earth. May naught stand up to oppose me "in judgment ; may there be no opposition to me in the presence "of the sovereign princes ; (2) may [no evil] be wrought against "me in the presence of the gods ; may there be no parting [of "thee] from me in the presence of the great god, the lord of "Åmentet. Homage to thee, O thou heart of Osiris-khent-Åmentet! "Homage to you, O my reins! Homage to you, O ye gods (3) "who dwell in the divine clouds, and who are exalted (*or* holy) "by reason of your sceptres! Speak ye fair words for the Osiris "Åuf-ānkh, and make ye him to prosper before Neḥebka. And "behold, though I be joined unto the (4) earth, and am in the "mighty innermost part of heaven, let me remain on the earth "and not die in Åmentet, and let me be a *khu* therein for ever "and ever."

Rubric : THIS [CHAPTER] SHALL BE RECITED OVER A BASALT SCARAB, WHICH SHALL BE SET IN A GOLD SETTING, AND IT SHALL BE PLACED IN-

SIDE THE HEART OF THE MAN[1] FOR WHOM THE CEREMONIES OF "OPENING THE MOUTH" AND OF ANOINTING WITH UNGUENT HAVE BEEN PERFORMED. AND THERE SHALL BE RECITED BY WAY OF A MAGICAL CHARM THE WORDS :— "MY HEART, MY MOTHER; MY HEART, MY MOTHER! MY HEART OF TRANSFORMATIONS."

CHAPTER XXX A.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 5).]

Vignette : In many of the papyri containing the Theban Recension this Chapter has no vignette ; in one, however, the vignette is a heart standing above a vase, in another the deceased is seen adoring his heart, and in another the deceased is standing before four gods, one of whom is offering a heart to him (see Naville, *Todtenbuch,* Bd. I. Bl. 42).

Text : (1) THE CHAPTER OF NOT LETTING THE HEART OF THE OVERSEER OF THE PALACE, THE CHANCELLOR-IN-CHIEF, NU, TRIUMPHANT, BE DRIVEN AWAY FROM HIM IN THE UNDERWORLD. He saith :— (2)

"O my heart, my mother ; O my heart, my mother! O my "heart of my existence upon earth. May naught stand up to "oppose me in judgment in the presence of the lords of the trial "(3) ; let it not be said of me and of that which I have done, "'He hath done deeds against that which is right and true'; "may naught be against me in the presence of the great god, the "lord of Åmentet. Homage to thee, O my heart! (4) Homage "to thee, O my heart! Homage to you, O my reins! Homage "to you, O ye gods who dwell in the divine clouds, and who "are (5) exalted (*or* holy) by reason of your sceptres! Speak ye "[for me] fair things to Rā, and make ye me to prosper before "Neḥebka. And behold me, even though I be joined to the "earth in the mighty innermost parts thereof, let me remain upon "the earth and let me not die in Åmentet, but become a *Khu* "therein."

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[1] *I. e.*, the deceased.

Chapter XXXb.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 15).]

Vignette : (1) Some papyri containing the Theban Recension give this Chapter without any vignette, and it is probable that this arises from the fact that it often appears as one of the texts which occur in the great Judgment Scene, where it forms the prayer put into the mouth of the deceased ; see the Papyrus of Ani, sheet 3, and the Papyrus of Hu-nefer, sheet 3. In the Papyrus of Nebseni, sheet 4, the deceased kneels in one pan of the Balance and he is being weighed against his heart which rests in the other in the presence of "Osiris, the great god, the Governor of Everlastingness". The support of the beam is surmounted by a human head, and the tongue of the Balance is being scrutinized by a dog-headed ape, seated on a pedestal, who is called "Thoth, the lord of the Balance". Elsewhere this ape is seated on a pedestal with steps, and is called "The lord of Khemennu (Hermopolis Magna), the righteous weigher" (see Naville, *Todtenbuch,* Bd. I. Bl. 43). In the Papyrus of Ȧmen-neb (Brit. Mus. No. 9,964), the deceased stands by the Balance while a figure of himself is being weighed against his heart ; in this example of the scene the support of the beam is surmounted by the head of a jackal. Elsewhere the vignette is simply a heart, or a scarab, or the deceased seated adoring his heart, or the deceased standing in adoration before a beetle, which is the symbol of the god Kheperȧ, the self-created god and the type of the Resurrection (see Lepsius, *Todtenbuch,* Bl. 16).

Text : (1) THE CHAPTER OF NOT (2) LETTING THE HEART OF OSIRIS, THE SCRIBE OF THE HOLY OFFERINGS OF ALL THE GODS, ANI, TRIUMPHANT, BE DRIVEN FROM HIM IN THE UNDERWORLD. He saith :—

"My heart, my mother ; (3) my heart, my mother! My heart "whereby I came into being! May naught stand up to oppose "me at [my] judgment ; may there be no opposition to me in "the presence of the sovereign princes *(Ṭchatcha)* ; may there be "no parting of thee from me in the presence of him that keep"eth the Balance! Thou art my *ḳa*, the dweller in (4) my body; "the god Khnemu who knitteth and strengtheneth my limbs. "Mayest thou come forth into the place of happiness whither we "go. May the *Shenit* (*i. e.,* the divine officers of the court of "Osiris), who form the conditions of the lives of men, not cause "my name to stink. [Let it be satisfactory unto us, and let the "listening be satisfactory unto us, and let there be joy of heart "unto us at the weighing of words. Let not that which is false "be uttered against me before the great god, the lord of Åmentet. "Verily how great shalt thou be when thou risest in triumph!][1]

Rubric.

[From the Papyrus of Åmen-ḥetep (see Naville, *Todtenbuch,* Bd. II. p. 99).]

(1) THESE WORDS ARE TO BE SAID OVER A SCARAB OF GREEN STONE ENCIRCLED WITH A BAND OF REFINED COPPER AND [HAVING] A RING OF SILVER, (2) WHICH SHALL BE PLACED ON THE NECK OF THE *KHU.*

THIS CHAPTER WAS FOUND IN THE CITY OF KHEMENNU (HERMOPOLIS MAGNA) UNDER THE FEET OF [THE STATUE OF] (3) THIS GOD. [IT WAS INSCRIBED] UPON A SLAB OF IRON OF THE SOUTH, IN THE WRITING OF THE GOD HIMSELF, IN THE TIME OF (4) THE MAJESTY OF THE KING OF THE NORTH AND OF THE SOUTH, MEN-KAU-RĀ,[2] TRIUMPHANT, BY THE ROYAL SON ḤERU-ṬĀ-ṬĀ-F, WHO DISCOVERED IT WHILST HE WAS ON HIS JOURNEY (5) TO MAKE AN INSPECTION OF THE TEMPLES AND OF THEIR ESTATES.

In some ancient papyri the text of this Chapter is made to follow the Rubric of Chapter LXIV, with which it had some close connexion, and in others it follows the Rubric of Chapter CXVIII. The Rubrical direction concerning Chapter LXIV reads :— "Behold, make a scarab of green stone, wash it with "gold and place it in the heart of a man (*i. e.,* the deceased), "and it will perform for him the 'opening of the mouth'; anoint it with *āntu* unguent, and recite over it as a charm the "following words :— 'My heart, my mother; my heart, my "mother!" etc. In the Turin Papyrus (Lepsius, *Todtenbuch,* Bl. 16) it follows Chapter XXX which contains parts of Chapters XXXA and XXXB.

Chapter XXXI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 5).]

Vignette : In some ancient papyri the Vignette of this Chapter represents the deceased spearing a crocodile, but in the Saïte Recension the deceased is attacking four crocodiles (see Lepsius, *Todtenbuch*, Bl. 16).

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[1] The words within brackets are translated from the Papyrus of Nebseni (sheet 4).

[2] *I. e.,* Mycerinus, a king of the IVth dynasty.

Text: (1) THE CHAPTER OF BEATING BACK THE CROCODILE THAT COMETH TO CARRY AWAY THE CHARM FROM NU, THE OVERSEER OF THE PALACE, THE CHANCELLOR-IN-CHIEF, TRIUMPHANT, THE SON OF THE OVERSEER OF THE PALACE, ÅMEN-ḤETEP, TRIUMPHANT, IN THE UNDERWORLD. He saith:—(2)

"Get thee back, return, get thee back, thou crocodile-fiend "Sui; thou shalt not advance to me, for I live by reason of the "magical words which I have by me. I do not utter that name "of thine to the great god (3) who will cause thee to come to "the two divine envoys; the name of the one is Betti,[1] and the "name of the other is 'Ḥrâ-k-en-Maāt'.[2] Heaven hath power over "its seasons, (4) and the magical word hath power over that which "is in its possession, let therefore my mouth have power over the "magical word which is therein. My front teeth are like unto flint "knives, and my jaw-teeth are like unto the Nome of Ṭutef.[3] "Hail thou that sittest with thine eyeball upon these my magical "words! Thou shalt not carry them away, O thou crocodile that "livest by means of magical words!"

In the Turin Papyrus (Lepsius, *op. cit.*, Bl. 16) the following lines are added to this Chapter:—[4]

"I am the Prince in the field. I, even I, am Osiris, who hath "shut in his father Seb together with his mother Nut (5) on the "day of the great slaughter. My father is Seb and my mother "is Nut. I am Horus, the first-born of Rā, who is crowned. I "am Ånpu (Anubis) on the day of reckoning. I, even I, am Osiris, "(6) the prince who goeth in and declareth the offerings which "are written down, I am the guardian of the door of Osiris,

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[1] *I. e.*, "He of two teeth" (*or* two horns); the Saïte Recension (Lepsius, *op. cit.*, Bl. 16) reads *Bent*, *i. e.*, "ape".

[2] *I. e.*, "Thy face is of right and truth."

[3] We should probably add the word *ṭep* and read *Ṭep ṭu-f*, "He that is upon his hill", *i. e.*, Anubis.

[4] The hieroglyphic text is not given in the accompanying volume because it represents a late version of the greater part of Chapter LXIX, *q. v.*

"even I. I have come, I have become glorious (*or* a *Khu*), I have "been reckoned up, I am strong, I have come and I avenge mine "own self. (7) I have sat in the birth chamber of Osiris, and I "was born with him, and I renew my youth along with him. "I have laid hold upon the Thigh which was by Osiris, (8) and "I have opened the mouth of the gods therewith. I sit upon the "place where he sitteth, and I write down the number [of the "things] which make strong (?) the heart, thousands of loaves of "bread, thousands of vases of beer, which are upon the altars "of his father Osiris, [numbers of] jackals, wolves, (9) oxen, red "fowl, geese and ducks. Horus hath done away with the sacrifices of Thoth. I fill the office of priest in the regions above, "and I write down there [the things] which make strong the "heart. I make offerings (*or* offerings are made to me) (10) at "the altars of the Prince of Ṭaṭṭu, and I have my being through "the oblations [made to] him. I snuff the wind of the East by "his head, and I lay hold upon the breezes of the West thereby, "(11) . . . . . I go round about heaven in the four quarters thereof, "I stretch out my hand and grasp the breezes of the south [which] "are upon its hair. Grant unto me air among the venerable beings "and among those who eat bread."

Rubric : IF THIS CHAPTER BE KNOWN BY [THE DECEASED] HE SHALL COME FORTH BY DAY, HE SHALL RISE UP TO WALK UPON THE EARTH AMONG THE LIVING, AND HE SHALL NEVER FAIL AND COME TO AN END, NEVER, NEVER, NEVER.

CHAPTER XXXII.

[From Lepsius, *Todtenbuch*, Bll. 16 and 17.]

Vignette : Four crocodiles advancing against the deceased who is spearing one of them.

Text :[1] THE CHAPTER OF BEATING BACK THE CROCODILE THAT COMETH TO CARRY AWAY THE MAGICAL WORDS FROM THE

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[1] From no Papyrus containing the Theban Recension can a connected translation of this Chapter be made; it has, therefore, been thought best to give a rendering of it from the text as found in the Saïte Recension.

KHU IN THE UNDERWORLD. (1) Osiris, Ȧuf-ȧnkh, triumphant, saith :—

"The Mighty One fell down upon the place where he is, or "(as others say), upon his belly, but the company of the gods "caught him and set him up again. [My] soul cometh and it "speaketh with its father, and the Mighty One delivereth it (2) "from these eight[1] crocodiles. I know them by their names and "[what] they live upon, and I am he who hath delivered his "father from them."

"Get thee back, O Crocodile that dwellest in the West, thou "that livest upon the stars which never rest, (3) for that which "is an abomination unto thee is in my belly, O thou that hast "eaten the forehead of Osiris. I am Set."

"Get thee back, O Crocodile that dwellest in the West, for "the serpent-fiend Nāau is in my belly, and I will give him unto "thee ; let not thy flame be against me."

"Get thee back, O (4) Crocodile that dwellest in the East, "who feedest upon those who eat their own filth, for that which "is an abomination unto thee is in my belly ; I advance, I am "Osiris."

"Get thee back, O Crocodile that dwellest in the East, the "serpent-fiend Nāau is in (5) my belly, and I will give [him] "unto thee ; let not thy flame be against me."

"Get thee back, O Crocodile that dwellest in the South, who "feedest upon filth, and waste, and dirt, for that which is an "abomination unto thee is in my belly ; shall not the flame be "on thy hand? I am Sepṭ." (6)

"Get thee back, O Crocodile that dwellest in the South, for "I am safe by reason of my charm ; my fist is among the flowers "and I will not give it unto thee."

"Get thee back, O Crocodile that dwellest in the North, who "feedest upon what is offered (?) within the hours, (7) for that "which thou abominatest is in my belly ; let [not] thy venom "be upon my head, for I am Tem."

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[1] The Theban texts mention *four* crocodiles only.

"Get thee back, O Crocodile that dwellest in the North, for "the goddess Serqet is in my belly and I have not yet brought "her forth (8). I am Uatch-Maati (*or* Merti)."

"The things which are created are in the hollow of my hand, "and those which have not yet come into being are in my body. "I am clothed and wholly provided with thy magical words, "O Rā, the which are in heaven above me and in the earth "beneath me. (9) I have gained power, and exaltation, and a "full-breathing throat in the abode of my father Ur (*i. e.*, the "Mighty One), and he hath delivered unto me the beautiful "Ȧmentet which destroyeth living men and women; but strong "is its divine lord, who suffereth from weakness," (10) or (as others say) "exhaustion two-fold, therein day by day. My face "is open, my heart is upon its seat, and the crown with the "serpent is upon me day by day. I am Rā, who is his own "protector, and nothing shall ever cast me to the ground."

CHAPTER XXXIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 6).]

Vignette: This Chapter is without a vignette in the Papyrus of Nu, but in one MS. the deceased, with a knife in each hand, is seen attacking four serpents, and in another four serpents only are given; see Naville, *op. cit.,* Bd. I. Bl. 46. In the Turin Papyrus (Lepsius, *op. cit.,* Bl. 17) the deceased is spearing a single serpent.

Text: (1) THE CHAPTER OF REPULSING SERPENTS (*or* WORMS) Nu, the overseer of the palace, the chancellor-in-chief, triumphant, saith:— (2)

"Hail, thou serpent Rerek, advance not hither. Behold Seb "and Shu. Stand still now, and thou shalt eat the rat which is "an abominable thing unto Rā, and (3) thou shalt crunch the "bones of the filthy cat."

CHAPTER XXXIV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 6).]

Vignette : This Chapter is without a vignette in the Theban and Saïte Recensions.

Text : (1) THE CHAPTER OF NOT [LETTING] OSIRIS NU, TRIUMPHANT, BE BITTEN BY SNAKES (*or* WORMS) IN THE UNDERWORLD. (2) He saith :—

"O Serpent! I am the flame which shineth upon the Opener (?) "of hundreds of thousands of years, and the standard of the "god Ṭenpu," or (as others say), "the standard of young plants "and flowers. Depart ye (3) from me, for I am the divine Maftet."[1]

CHAPTER XXXV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 6).]

Vignette : This Chapter is without a vignette in the Papyrus of Nu, but in the Brocklehurst Papyrus three serpents form the vignette (see Naville, *op. cit.*, Bd. I. Bl. 48); in the Turin Papyrus (Lepsius, *op. cit.*, Bl. 17) the vignette shews the deceased in the act of spearing a serpent.

Text : (1) THE CHAPTER OF NOT [LETTING] NU, THE CHANCELLOR-IN-CHIEF, TRIUMPHANT, BE DEVOURED BY SERPENTS IN THE UNDERWORLD. He saith :—

"Hail, thou god Shu! (2) Behold Ṭaṭṭu! Behold Shu! Hail "Ṭaṭṭu! [Shu] hath the head-dress of the goddess Hathor. They "nurse Osiris. Behold the two-fold being who is about to eat "me! Alighting from the boat I depart (?), (3) and the serpent-"fiend Seksek passeth me by. Behold *sām* and *aaqet* flowers "are kept under guard (?). This being is Osiris, and he maketh "entreaty for his tomb. (4) The eyes of the divine prince are

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[1] So far back as 1867 the late Dr. Birch identified the animal *maftet* with the lynx.

"dropped, and he performeth the reparation which is to be done "for thee; [he] giveth [unto thee thy] portion of right and truth "according to the decision concerning the states and conditions "[of men]."

CHAPTER XXXVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 8).]

Vignette: This Chapter is without a vignette in the Papyrus of Nu, but in others containing the Theban Recension (see Naville, *op. cit.*, Bd. I. Bl. 49) the vignettes either shew the deceased spearing a beetle, or standing, with a knife in one hand and a staff in the other, before a pedestal upon which stands the insect *Āpshait,* which has been identified with the cockroach. The *āpshait* is probably the beetle which is often found crushed between the bandages of poorly made mummies, or even inside the body itself, where it has forced its way in search of food.

Text: (1) THE CHAPTER OF DRIVING AWAY ĀPSHAIT. Osiris Nu, the chancellor-in-chief, triumphant, saith:— (2)

"Depart from me, O thou that hast lips which gnaw, for I am "Khnemu, the lord of Peshennu,[1] and [I] bring the words of "the gods to Rā, and I report (3) [my] message to the lord "thereof."[2]

CHAPTER XXXVII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 8).]

Vignette: Two uraei, with tails entwined, upon the emblem of gold (Naville, *op. cit.*, Bd. I. Bl. 50); in the vignette of this Chapter in the Turin Papyrus the deceased is seen spearing a serpent (Lepsius, *op. cit.*, Bl. 17).

Text: (1) THE CHAPTER OF DRIVING BACK THE TWO MERTI GODDESSES. Nu, the chancellor-in-chief, triumphant, saith:—

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[1] Read: "the lord of the city of Shennu", *i. e.*, of Kom Ombos.

[2] Or, "I report [my] message to Nebes" (or Nebses).

"Homage to you, ye two *Rekht* goddesses,[1] ye two Sisters, ye "two *Mert* (2) goddesses, I bring a message to you concerning my "magical words. I shine from the *Sektet* boat, I am Horus the "son of Osiris, and I have come to see (3) my father Osiris."

CHAPTER XXXVIII A.

[From the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheet 12).]

Vignette : The deceased holding a sail, symbolic of air.

Text : (1) THE CHAPTER OF LIVING BY AIR IN THE UNDERWORLD. The scribe Nebseni, the lord to whom veneration is paid, saith :—

"[I am the god Tem], who cometh forth out of (2) Nu into "the watery abyss. I have received [my habitation of Åmentet, "and have given commands] with my words to the [*Khu*s] whose "abiding places are hidden (3), to the *Khu*s and to the double "Lion-god. I have made journeys round about and I have sung "hymns of joy in the boat of Kheperå. I have eaten therein, "I have gained power (4) therein, and I live therein through "the breezes [which are there]. I am the guide in the boat of "Rā, and he openeth out for me a path ; he maketh a passage "for me through the gates (5) of the god Seb. I have seized "and carried away those who live in the embrace of the god "Ur (*i. e.*, Mighty One) ; I am the guide of those who live in "their shrines, the two brother-gods Horus and Set ; and I bring "the (6) noble ones with me. I enter in and I come forth, and "my throat is not slit ; I go into the boat of Maāt, and I pass "in among (7) those who live in the *Ātet* boat, and who are in "the following of Rā, and are nigh unto him in his horizon. "I live after my death day by by, and I am strong even as is "the double Lion-god. (8) I live, and I am delivered after my

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[1] The two opponent goddesses, or Isis and Nephthys(?).

"death, I, the scribe Nebseni, the lord of piety, who fill the "earth and come forth like the lily of mother-of-emerald, of the "god Ḥetep of the two lands."

Chapter XXXVIII B.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 12).]

Vignette: The deceased holding in his left hand a sail, symbolic of air, and attacking three serpents with a knife which he holds in his right hand (see Naville, *op. cit.,* Bd. I. Bl. 52). In the Turin Papyrus (Lepsius, *Todtenbuch,* Bl. 17) the deceased holds a sail in the left hand, and the symbol of life in the right.

Text: (1) THE CHAPTER OF LIVING BY AIR IN THE UNDERWORLD. Nu, the overseer of the palace, the chancellor-in-chief, triumphant, the son of the overseer of the palace, the chancellor-in-chief, Åmen-ḥetep, triumphant, saith:— (2)

"I am the double Lion-god, the first-born of Rā and Tem of "Ḥa-khebti (?), [the gods] who dwell in their divine chambers. "Those who dwell (3) in their divine abodes have become my "guides, and they make paths for me as they revolve in the "watery abyss of the sky by the side of the path of the boat of "Tem. (4) I stand upon the timbers (?) of the boat of Rā, and "I recite his ordinances to the beings who have knowledge, and "I am the herald of his words to him whose throat stinketh. "(5) I set free my divine fathers at eventide. I close the lips of "my mouth, and I eat like unto a living being. I have life (6) "in Ṭaṭṭu, and I live again after death like Rā day by day."

Chapter XXXIX.

[From the Papyrus of Mes-em-neter (see Naville, *op. cit.,* Bd. I. Bl. 53).]

Vignette: The deceased spearing a serpent.

Text: (1) THE CHAPTER OF DRIVING BACK THE SERPENT REREK IN THE UNDERWORLD. Osiris Mes-em-neter saith:

(2) "Get thee back, depart, retreat(?) from [me], O Aāapef, "withdraw, or thou shalt be drowned at the Pool of Nu, at "the place where thy father (3) hath ordered that thy slaughter "shall be performed. Depart thou from the divine place of "birth of Rā wherein is thy terror. I am Rā who dwelleth in "his terror. (4) Get thee back, Fiend, before the darts of his "beams. Rā hath overthrown thy words, the gods have turned "thy face backwards, the Lynx hath (5) torn open thy breast, "the Scorpion hath cast fetters upon thee; and Maat hath sent "forth thy destruction. Those who are in (6) the ways have "overthrown thee; fall down and depart, O Āpep, thou Enemy "of Rā! O thou that passest over the region in the eastern part "of heaven with the sound of the roaring thunder-cloud, (7) O "Rā who openest the gates of the horizon straightway on thy "appearance, [Āpep] hath sunk helpless under [thy] gashings. I "have performed thy will, O Rā, I have performed thy will; "I have done that which is fair, I have done that which is fair, "I have laboured for the peace of (8) Rā. [I] have made to advance thy fetters, O Rā, and Āpep hath fallen through thy "drawing them tight. The gods of the south and of the north, "of the west and of the (9) east have fastened chains upon him, "and they have fettered him with fetters; the god Rekes hath "overthrown him and the god Ḥertit hath put him in chains. "Rā setteth, Rā setteth; Rā is strong at [his] (10) setting. Āpep "hath fallen, Āpep, the enemy of Rā, departeth. Greater is the "punishment [which hath been inflicted on] thee than the sting (?) "which is in the Scorpion goddess, and mightily hath she, whose "course is everlasting, worked it upon thee and with deadly effect. "(11) Thou shalt never enjoy the delights of love, thou shalt "never fulfil thy desire, O Āpep, thou Enemy of Rā! He maketh "thee to go back, O thou who art hateful to Rā; he looketh "upon thee, (12) get thee back! [He] pierceth [thy] head, [he] "cutteth through thy face, [he] divideth [thy] head at the two "sides of the ways, and it is crushed in his land; thy bones "are smashed in pieces, thy members are hacked off thee, and "the god [A]ker hath condemned (13) thee, O Āpep, thou enemy

"of Rā! Thy mariners are those who keep the reckoning for "thee, [O Rā, as thou] advancest, and thou restest there wherein "are the offerings made to thee. [As thou] ȧdvancest, [as thou] "advancest towards the House (14) the advance which thou hast "made towards the House is a prosperous advance; let not any "baleful obstacle proceed from thy mouth against me when thou "workest on my behalf. I am Set who let loose the storm-clouds "and the (15) thunder in the horizon of heaven even as [doth] "the god Netcheb-ȧb-f."

"'Hail', saith the god Tem, 'Make strong your faces, O soldiers "of Rā, for I have driven back the god (16) Nentchā in the presence of the divine sovereign princes.' 'Hail', saith the god Seb, "'Make ye firm those who are upon their seats which are in the "boat of Kheperȧ, (17) take ye your ways, [grasping] your "weapons of war in your hands.' 'Hail', saith Hathor, 'Take ye "your armour.' 'Hail', saith Nut, 'Come and repulse the god (18) "Tchā who pursueth him that dwelleth in his shrine and who "setteth out on his way alone, namely, Neb-er-tcher, who cannot be repulsed.' 'Hail', say those gods who dwell in their (19) "companies and who go round about the Turquoise Pool, 'Come, "O mighty One, we praise and we will deliver the Mighty One "[who dwelleth in] the divine Shrine, from whom proceeds the "company of the gods, (20) let commemorations be made for "him, let praise be given to him, let words [of praise] be recited "before him by you and by me'. 'Hail', saith Nut to thy Sweet "One. 'Hail', say those who dwell among the gods, (21) 'He "cometh forth, he findeth [his] way, he maketh captives among "the gods, he hath taken possession of the goddess Nut, and Seb "standeth up.' Hail, thou terrible one, the company of the gods "is on (22) the march. Hathor quaketh with terror, and Rā hath "triumphed over Āpep."

CHAPTER XL.

[From the Papyrus of Rā (see Naville, *op. cit.*, Bd. I. Bl. 54) and from the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 8).]

Vignette : The deceased spearing a serpent which has sprung upon an ass and is biting into his neck ; see Brit. Mus. No. 10,471, sheet 21 ; and Naville, *op. cit.*, Bd. I. Bl. 54.

Text : (1) THE CHAPTER OF DRIVING BACK THE EATER OF THE ASS. Osiris Rā, triumphant, saith :—

I. "Get thee back, (2) Hai, thou impure one, thou abomination of Osiris! Thoth hath cut off thy head, and I have performed upon thee all the things which the company of the gods "(3) ordered concerning thee in the matter of the work of thy "slaughter. Get thee back, thou abomination of Osiris, from the "*Neshmet* boat . . . . which (4) advanceth with a fair wind. Ye "are holy, O all ye gods, and [ye] have cast down headlong "the enemies (5) of Osiris ; the gods of Ta-ur shout for joy. Get "thee back, O thou Eater of the (6) Ass, thou abomination of "the god Ḥaȧs who dwelleth in the underworld. I know thee, "I know thee, I know thee, I know thee. Who art thou? (7) "I am . . . ."

II. (2) "On thy face, [O fiend], and devour me not, for I am "pure, and I am with the time which cometh of itself. Thou "shalt not come to me, O thou that comest[1] without being invoked, and whose [time of coming] is unknown. I am the lord "of thy mouth, get thee back (3), thou and thy desires(?) Hail, "Ḥaȧs, with his stone [knife] Horus hath cut asunder thy members, "and thou art destroyed within thy company, and thy bend (or "dwelling-place) is destroyed for thee by the company of thy gods "who dwell in the cities of Pe and (4) Ṭep. He that slayeth "[thee] there is in the form of the Eye of Horus, and I have "driven thee away as thou wast advancing, and I have vanquished "thee by the winds of my mouth. O thou Eater (5) of those "who commit sins, who dost plunder and spoil, I have [com-

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[1] These words are from the Papyrus of Rā.

"mitted] no sin; therefore, let my palette and the writings with "hostile charges [against me upon them] be given unto me. I "have done no wrong in the presence of (6) the sovereign princes, "therefore shoot not thy [venom] at me. I give, do thou take "according to what I order; snatch me not away, and eat me "not, for I am the lord of life, the Prince (Life, Health, Strength!) "of the horizon."

CHAPTER XLI.

[From the Papyrus of Nebseni, sheet 25.]

Vignette: The deceased armed with a knife and a short staff; see Naville, *op. cit.*, Bd. I. Bl. 55. In the Turin Papyrus the deceased is piercing a serpent which lies writhing on a barred instrument (see Lepsius, *op. cit.*, Bl. 19).

Text: (1) THE CHAPTER OF DRIVING AWAY THE SLAUGHTERINGS WHICH ARE PERFORMED IN THE UNDERWORLD. Nebseni, the scribe and designer in the Temples of Upper and Lower Egypt, he to whom fair veneration is paid, (2) the son of the scribe and artist Thena, triumphant, saith:—

"Hail, Tem, I have become glorious (*or* a *Khu*) in the pre-"sence of the double Lion-god, the great (3) god, therefore open "thou unto me the gate of the god Seb. I smell the earth "(*i. e.*, I bow down so that my nose toucheth the ground) of "the great god who dwelleth in the underworld, and I advance "(4) into the presence of the company of the gods who dwell "with the beings who are in the underworld. Hail, thou guardian "of the divine door of the city of Beta, thou [god] Neti (?) who "dwellest in Ȧmentet, (5) I eat food, and I have life through "the air, and the god Ātch-ur leadeth me with [him] to the "mighty boat of (6) Kheperȧ. I hold converse with the divine "mariners at eventide, I enter in, I go forth, (7) and I see the "being who is there; I lift him up, and I say that which I have "to say unto him, whose throat stinketh [for lack of air]. I have "life, (8) and I am delivered, having lain down in death. Hail, "thou that bringest offerings and oblations, bring forward thy "mouth and make to draw nigh the writings (9) (*or* lists) of "offerings and oblations. Set thou Right and Truth firmly upon "their throne, make thou the writings to draw nigh, and set "thou up the goddesses (10) in the presence of Osiris, the mighty "god, the Prince of everlastingness, who counteth his years, who "hearkeneth unto those who are in the islands (*or* pools), who "raiseth his (11) right shoulder, who judgeth the divine princes, "and who sendeth [Osiris] into the presence of the great sovereign princes who live in the underworld.

CHAPTER XLII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 6).]

Vignette : The deceased standing before Osiris with his left hand raised to his mouth ; or the deceased holding a serpent in his hands ; or the deceased addressing a serpent which has its head turned away ; or the deceased drawing a cord from round the top of a *ṭeṭ* (?), emblem of stability.[1]

Text : (1) THE CHAPTER OF DRIVING BACK THE (2) SLAUGHTERINGS WHICH ARE PERFORMED IN SUTEN-ḤENEN. Osiris Nu, triumphant, saith :—

"O thou land of the sceptre! (*literally,* wood) O thou white "crown of the divine form! O thou resting-place of the boat! "I am the Child, (3) I am the Child, I am the Child, I am "the Child. Hail, Ȧbu-ur, thou sayest day by day: 'The slaughter-"block is made ready as thou knowest, and thou hast come to "decay.' I am (4) Rā, the stablisher of those who praise [him]. "I am the knot of the god within the *Ȧser* tree, the doubly beauti-"ful one, who is more splendid than yesterday (say four times). "I am Rā, the stablisher of those who praise [him]. (5) I am "the knot of the god within the *Ȧser* tree, and my going forth "is the going forth [of Rā] on this day."

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1. For these see Naville, *op. cit.,* Bd. I. Bl. 57.

"My hair is the hair of Nu. My face is the face of the Disk. "My eyes are the eyes of (6) Hathor. My ears are the ears of "Åp-uat. My nose is the nose of Khenti-khas. My lips are the "lips of Ånpu. My teeth are the teeth of (7) Serqet. My neck "is the neck of the divine goddess Isis. My hands are the hands "of Ba-neb-Ṭaṭṭu. My fore-arms are the fore-arms of Neith, the "Lady of Sais. My backbone is (8) the backbone of Suti. My "phallus is the phallus of Osiris. My reins are the reins of the "Lords of Kher-āba. My chest is the chest of the Mighty one "of Terror. (9) My belly and back are the belly and back of "Sekhet. My buttocks are the buttocks of the Eye of Horus. "My hips and legs are the hips and legs of Nut. My feet are the "feet of (10) Ptaḥ. [My fingers] and my leg-bones are the [fingers "and] leg-bones of the Living Gods. There is no member of my "body which is not the member of some god. The god Thoth "shieldeth my body (11) altogether, and I am Rā day by day. "I shall not be dragged back by my arms, and none shall lay "violent hold upon my hands. And shall do me hurt neither "men, nor gods, (12) nor the sainted dead, nor those who have "perished, nor any one of those of ancient times, nor any mortal, "nor any human being. I (13) am he who cometh forth, advancing, whose name is unknown. I am Yesterday, and Seer "of millions of years is my name. I pass along, I pass along "the paths of the divine celestial judges. (14) I am the lord of "eternity, and I decree and I judge like the god Kheperȧ. I am "the lord of the *Ureret* crown. I am he who dwelleth in the "*Utchat* [and in the Egg, in the *Utchat* and in the Egg, and "it is given unto me to live [with] them. I am he that dwelleth in the *Utchat* when it closeth, and I exist by the strength "thereof. I come forth and I shine; I enter in and I come to "life. I am in the *Utchat*],[1] my seat is (15) upon my throne, "and I sit in the abode of splendour (?) before it. I am Horus "and (I) traverse millions of years. I have given the decree "[for the stablishing of] my throne and I am the ruler thereof; "and in very truth, my mouth keepeth an even balance both in

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[1] The words within brackets are supplied from the Papyrus of Mes-em-neter.

"speech (16) and in silence. In very truth, my forms are inverted. I am Un-nefer, from one season even unto another, "and what I have is within me; [I am] (17) the only One, who "proceedeth from an only One who goeth round about in his "course. I am he who dwelleth in the *Utchat*, no evil thing of any "form or kind shall spring up against me, and no baleful object, "and no harmful thing, and no disastrous thing shall happen unto "(18) me. I open the door in heaven, I govern my throne, and I "open up [the way] for the births [which take place] on this day. "I am (?) the child who marcheth along the road of Yesterday. [I "am] To-day for untold nations and peoples. (19) I am he who "protecteth you for millions of years, and whether ye be denizens "of the heavens, or of the earth, or of the south, or of the (20) "north, or of the east, or of the west, the fear of me is in your "bodies. I am he whose being has been moulded in his eye, "and I shall not die again. My moment is in your bodies, but "my (21) forms are in my place of habitation. I am he who "cannot be known, but the Red Ones have their faces directed "towards me. I am the unveiled one. The season wherein [the "god] created the heavens for me (22) and enlarged the bounds "of the earth and made great the progeny thereof cannot be "found out; but they fail and are not united [again]. My name "setteth itself apart from all things [and from] the great evil "[which is in] the mouths [of men] by reason of the speech "which I address (23) unto you. I am he who riseth and shineth, "the wall which cometh out of a wall, an only One who proceedeth from an only One. There is never a day that passeth "without (24) the things which appertain unto him being therein; "passing, passing, passing, passing. Verily I say unto thee, I am "the Sprout which cometh forth from Nu, and my Mother is "Nut. Hail, O (25) my Creator, I am he who hath no power "to walk, the great Knot who is within yesterday. The might "of my strength is within my hand. I myself am not known, "but I am he who knoweth thee. (26) I cannot be held with the "hand, but I am he who can hold thee in his hand. Hail, O Egg! "Hail, O Egg! I am Horus who live for millions of years, whose "flame shineth upon you (27) and bringeth your hearts to me. "I have the command of my throne and I advance at this season, "I have opened a path, and I have delivered myself from all "evil things. (28) I am the dog-headed ape of gold three palms "and two fingers [high], which hath neither arms nor legs and "dwelleth in Ḥet-ka-Ptaḥ (Memphis), and I go forth as goeth "forth the dog-headed ape that dwelleth in Ḥet-ka-Ptaḥ."

In the Papyrus of Ani, sheet 32, only a portion of this Chapter is given, *i. e.,* the section which gives the names of the deities with whom the various members of the body of the deceased are identified. This section is arranged in tabular form, and carefully drawn vignettes giving pictures of the gods mentioned are added ; the following is the translation :—

Vignette : The god Nu.

Text : (1) The hair of Osiris Ani, triumphant, is the hair of Nu.

Vignette : Rā, hawk-headed, and wearing a disk.

Text : (2) The face of Osiris, the scribe Ani, triumphant, is the face of Rā.

Vignette : The goddess Hathor, with horns and a disk on her head.

Text : (3) The eyes of Osiris Ani, triumphant, are the eyes of Hathor.

Vignette : The god Ȧp-uat, jackal-headed, on a standard.

Text : (4) The ears of Osiris Ani, triumphant, are the ears of Ȧp-uat.

Vignette : The god Ȧnpu, jackal-headed.

Text : (5) The lips of Osiris Ani, triumphant, are the lips of Ȧnpu.

Vignette : The scorpion-goddess Serqet holding the emblems of life and eternity.

Text : (6) The teeth of Osiris Ani, triumphant, are the teeth of Serqet.

Vignette : The goddess Isis.

Text : (7) The neck of Osiris Ani, triumphant, is the neck of Isis.

Vignette : A ram-headed god, having a serpent between his horns.

Text : (8) The hands of Osiris Ani, triumphant, are the hands of Ba-neb-Ṭaṭṭu.

Vignette : The goddess Uatchet.

Text : (9) The shoulder of Osiris Ani, triumphant, is the shoulder of Uatchet.

Vignette : The goddess Mert standing on the symbol of gold; her hands are outstretched, and she has on her head a cluster of plants.

Text : (10) The throat of Osiris Ani, triumphant, is the throat of Mert.

Vignette : The goddess Neith.

Text : (11) The fore-arms of Osiris Ani, triumphant, are the fore-arms of the lady of Saïs.

Vignette : The god Set.

Text : (12) The backbone of Osiris Ani, triumphant, is the backbone of Set.

Vignette : A god.

Text : (13) The chest of Osiris Ani, triumphant, is the chest of the lords of Kher-āba.

Vignette : A god.

Text : (14) The flesh of Osiris Ani, triumphant, is the flesh of the Mighty One of Terror.

Vignette : A god.

Text : (15) The reins and back of Osiris Ani, triumphant, are the reins and back of Sekhet.

Vignette : An *Utchat* upon a pylon.

Text : (16) The buttocks of Osiris Ani, triumphant, are the buttocks of the Eye of Horus.

Vignette : Osiris, wearing the *Atef* crown and holding the flail and crook.

Text : (17) The phallus of Osiris Ani, triumphant, is the phallus of Osiris.

Vignette : The goddess Nut.

Text : (18) The legs of Osiris Ani, triumphant, are the legs of Nut.

Vignette : The god Ptaḥ, standing on the pedestal of Maāt.

Text: (19) The feet of Osiris Ani, triumphant, are the feet of Ptaḥ.

Vignette: The star Orion.

Text: (20) The fingers of Osiris Ani, triumphant, are the fingers of Orion.

Vignette: Three uraei.

Text: (21) The leg-bones of Osiris Ani, triumphant, are the leg-bones of the living uraei.

CHAPTER XLIII.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 17).]

Vignette: In the Theban Recension this Chapter is without a vignette; in the Turin Papyrus (Lepsius, *op. cit.*, Bl. 20) the deceased is seen adoring three gods, each of whom holds the emblem of life in his right hand and a sceptre in his left.

Text: (1) THE CHAPTER OF NOT LETTING THE HEAD OF A MAN BE CUT OFF FROM HIM IN THE UNDERWORLD. Osiris Ani, triumphant, saith :— (2)

"I am the Great One, son of the Great One; [I am] Fire, the "son of Fire, to whom was given (3) his head after it had been "cut off. The head of Osiris was not taken away from him, "let not the head of Osiris (4) Ani be taken away from him. I "have knit myself together; I have made myself whole and "complete; I have renewed my youth; I am Osiris, the lord "of eternity."

CHAPTER XLIV.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 16).]

Vignette: The scribe Ani, clothed in white and seated in a chair; he holds in the right hand the *kherp* sceptre, and in the left a long staff. Before him is a table. In the Turin Papyrus (Lepsius, *op. cit.*, Bl. 20) the deceased is seen standing before a funeral coffer or shrine.

Text : (1) THE CHAPTER OF NOT DYING A SECOND TIME IN THE UNDERWORLD. Osiris Ani, triumphant, saith :—

"My place of hiding is opened, my place of hiding is revealed. "The *Khus* have (2) fallen into the darkness, but the Eye of "Horus hath made me mighty and the god Ȧp-uat hath nursed "me like a babe. I have hidden (3) myself with you, O ye stars "that never diminish! My brow is like unto that of Rā ; my "face is open ; (4) my heart is upon its throne ; I have power "over the speech of my mouth; I have knowledge; in very truth "I am Rā himself. I am not held to be a person of no account ; "(5) and violence shall not be done unto me. Thy father liveth "for thee, O son of Nut ; I am thy son, O Great One, and I "have seen the hidden things (6) which belong unto thee. I am "crowned king of the gods, I shall not die a second time in "the underworld."

CHAPTER XLV.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 16).]

Vignette : The mummy of the scribe Ani being embraced by Anubis, jackal-headed, the god of the dead.

Text : (1) THE CHAPTER OF NOT SUFFERING CORRUPTION IN THE UNDERWORLD. Osiris Ani, triumphant, saith :—

"O thou who canst not move, like unto Osiris ; O thou who "canst not move, like unto Osiris! (2) O thou whose limbs cannot "move, like unto [those of] Osiris! Let not thy limbs be without movement ; let them not suffer corruption ; let them not "pass away ; let them not decay ; and let them be fashioned (3) "for me as if I myself were Osiris."

Rubric : IF [THE DECEASED] KNOW THIS CHAPTER, HE SHALL NEVER SUFFER CORRUPTION IN THE UNDERWORLD.

CHAPTER XLVI.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 16).]

Vignette: The doorway of the tomb. By one post stands the soul of the scribe Ani in the form of a human-headed hawk, and by the other the *Bennu* bird.

Text: (1) THE CHAPTER OF NOT PERISHING AND OF BECOMING ALIVE IN THE UNDERWORLD. Osiris Ani saith :—

"Hail, (2) ye children of the god Shu! Hail, ye children of "the god Shu! The Ṭuat (underworld) hath gained the mastery "over his diadem.[1] Like the *Hammemet*[2] beings may I arise, "even as Osiris doth arise and fare forth."

CHAPTER XLVII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 8).]

Vignette: In the Theban Recension this Chapter has no vignette; but in the Turin Papyrus (Lepsius, *op. cit.*, Bl. 20) a funeral shrine is depicted with the soul of the deceased on one side of it, and the *Bennu* bird on the other.

Text: (1) THE CHAPTER OF NOT ALLOWING THE SEAT AND THRONE OF NU, THE OVERSEER OF THE PALACE AND CHANCELLOR-IN-CHIEF, TO BE TAKEN AWAY (2) FROM HIM IN THE UNDERWORLD. He saith :—

"O my Seat, O my Throne, come ye to me, and go ye round "about me. I am your Lord, O ye gods, come ye and take up "your places in my train. (3) I am the son of your lord, and ye "belong to me through my divine father who hath made you."

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[1] The Papyrus of Nebseni reads :— "Each dawn gaineth the mastery over [his] diadem with rays of light; [your] hands rise up, [your] heads rise up each day."

[2] A class of celestial beings who were once men and women.

CHAPTER XLVII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheet 8).]

"O my Seat, O my Throne, come ye to me, and go ye round "about me, O ye gods. I am a spiritual body *(sāḥ)*, therefore "let me rise up among those who follow the great god. I am "the son of Maati, and that which he abominateth is the speech "of falsehood. I am in triumph!"

CHAPTER XLVIII.

This Chapter is given twice in the Saïte Recension, once as Chapter X and once as Chapter XLVIII; for the translation of it as found in the Papyrus of Ani, sheet 18, see above, p. 29.

CHAPTER XLIX.

This Chapter is given twice in the Saïte Recension, once as Chapter XI and once as Chapter XLIX; for the translation of it as found in the Papyrus of Nu, sheet 21, see above, p. 30.

CHAPTER L A.

[From the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheet 12).]

Vignette: In the Papyrus of Ani, sheet 16, and in the Turin Papyrus (Lepsius, *op. cit.*, Bl. 21) the deceased is represented standing with his back to a gory knife which rests on its block.

Text: (1) THE CHAPTER OF (2) NOT ENTERING IN UNTO THE BLOCK OF THE GOD. Nebseni saith:—

"The four bones (*or* knots) of my neck and back have been "joined together for me by the (3) Guardian of heaven, who "stablished the knot for him who lay helpless at the breasts [of "his mother] on the day of cutting off the hair. The bones of "my neck and back (4) have been knit together by the god Set,

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"and by the company of the gods as strongly as they were in the "time that is past; may nothing happen to break them apart! "Make ye me strong! The goddess Nut hath joined together the "bones of my (5) neck and back, [and they are] even as they "were in the time that is past, when I saw the true birth of the "gods in visible forms take place in its true and right order. I "am Peti, and I am in the presence of the great god."

CHAPTER L B.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 19).]

Text: (1) THE CHAPTER OF NOT ENTERING IN UNTO THE BLOCK. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:—

"I have joined up my head and neck in heaven [and] in earth. "(2) Behold it is Rā who, day by day, stablisheth the knot for "him who stood helpless upon his legs on the day of cutting "off the hair. The god Suti and the company of the gods have "joined together my (3) neck and my back strongly, and they "are even as they were in the time that is past; may nothing "happen to break them apart! Make ye me strong against the "slaughterer of my divine father. (4) I have gotten power over "my two lands. The goddess Nut hath joined together the bones "of my neck and back, and I behold them as they were in the "time that is past, when as yet I had not seen Maāt, and when "the gods were not born (5) in visible forms. I am Penti, and "I am in the form of the destroyer of the great gods."

CHAPTER LI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 8).]

Vignette: This Chapter is without a vignette in the Theban Recension; in the Turin Papyrus (Lepsius, *op. cit.*, Bl. 21) an upright figure of the deceased forms the vignette.

Text: (1) THE CHAPTER OF NOT MARCHING TO BE OVERTHROWN IN THE UNDERWORLD. The overseer of the palace, Nu, triumphant, saith :— (2)

"That which is an abomination unto me, that which is an "abomination unto me, let me not eat. That which is an abomi-"nation unto me, that which is an abomination unto me is filth; "let me not eat it [in the place of] the sepulchral cakes which "are offered unto the *Ka*s.[1] (3) Let me not be destroyed there-"by; let me not be compelled to take it into my hands; and "let me not be compelled to walk thereon in my sandals."

CHAPTER LII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 11).]

Vignette: This Chapter is without a vignette in the Theban Recension; in the Turin Papyrus (Lepsius, *op. cit.*, Bl. 21) the deceased is seated on a chair and his left hand is stretched out over a table.

Text: (1) THE CHAPTER OF NOT EATING FILTH IN THE UNDERWORLD. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith :—

"That which is an abomination unto me, that which is an "abomination unto me, let me not eat. That which is an abo-"mination unto me, (2) that which is an abomination unto me "is filth; let me not eat it [in the place of] the sepulchral cakes "[which are offered unto] the *Ka*s. Let it not light upon my body; "let me not be obliged to take it into my hands; and let me "not be obliged to (3) walk thereon in my sandals. What, now, "wilt thou live upon in the presence of the gods? [Let food] "come unto me from the place whither thou wilt bring food (?), "and let me live upon the seven loaves of bread (4) which shall be "brought as food before Horus, and upon the bread which is brought "before Thoth. The gods shall say unto me: 'What manner of

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[1] Or, "Let me not be compelled to eat it [in the absence of] the sepulchral cakes and provisions which shall be offered unto me."

"food wouldst thou have given unto thee?' [And I reply:] Let "me eat my food under the sycamore tree (5) of my lady, the "goddess Hathor, and let my times be among the divine beings "who have alighted thereon. Let me have the power to order "my own fields in Ṭaṭṭu (6) and my own growing crops in "Ȧnnu. Let me live upon bread made of white barley, and let "my beer be [made] from red grain, and may the persons of "(7) my father and mother be given unto me as guardians of "my door and for the ordering of my territory. Let me be sound "and strong, let me have a large room, and let me be able to "sit wheresoever I please."

Chapter LIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 11).]

Vignette: This Chapter is without a vignette in the Theban Recension; in the Turin Papyrus (Lepsius, *op. cit.*, Bl. 22) the deceased is seated on a chair with a table of offerings before him, and his left hand, with a bowl therein, is stretched out over it.

Text: (1) THE CHAPTER OF NOT EATING FILTH AND OF NOT DRINKING FOUL WATER IN THE UNDERWORLD. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:—

"I am the Bull with two horns, and [I] lead (2) along the "heavens. [I am] the lord of the risings of the heavens, the "Great Illuminer who cometh forth out of flame, the bestower "of years, the far extending One, the double Lion-god, and "there hath been given to me (3) the journey of the god of "splendour *(Khu)*.[1] That which is an abomination unto me, that "which is an abomination unto me, let me not eat. [Let me not "eat] filth, and let me not drink foul water, and let me not be "tripped up and fall [in the underworld]. (4) I am the lord of "cakes in Ȧnnu, and my bread is in heaven with Rā, and my "cakes are on the earth with the god Seb, for the *Sektet* boat

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[1] Var., Shu.

"and the *Ȧṭet* boat have (5) brought them to me from the house "of the great god who is in Ȧnnu. I have put away from me "my associates, and I have united myself to the boat of heaven. "I eat of what they (*i. e.,* the gods, or the divine boatmen) eat "there; I live upon what (6) they live upon there; and I eat "of the cakes which are in the hall of the lord of sepulchral "offerings, I the overseer of the palace, the chancellor-in-chief, "Nu, triumphant."[1]

CHAPTER LIV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 12).]

Vignette: The deceased arrayed in white and holding a sail, symbolic of air, in his left hand (see Papyrus of Ani, sheet 15).

Text: (1) THE CHAPTER OF GIVING AIR (2) TO THE OVERSEER OF THE PALACE, THE CHANCELLOR-IN-CHIEF, NU, TRIUMPHANT, IN THE UNDERWORLD. He saith:—

"Hail, thou god Temu, grant unto me the sweet breath which "dwelleth in thy nostrils! I am the Egg (3) which is in Ḳenḳen-"ur (*i. e.,* the Great Cackler), and I watch and guard that mighty "thing which hath come into being and with which the god Seb "hath opened the earth. I live; and it liveth; (4) I become old, "I live, and I snuff the air. I am the god Utchā-āabet (*i. e.,* the "god who trieth hostility), and I revolve behind [to protect] his "egg. I shine at the moment (5) of Horus, the mighty god Suti, "whose strength is two-fold. Hail, thou who makest sweet the "seasons of the two earths, thou dweller among *tchefau* food, "thou dweller in the cerulean heights of heaven,[2] keep watch "over the Babe that dwelleth in his (6) cot when he cometh "forth to you."

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[1] In the Leyden Papyrus of Rā the Chapter ends:— "triumphant before the great god, the lord of Ȧmentet, and before Ȧnpu"; in the Turin Papyrus (Lepsius, *op. cit.*, Bl. 22) it ends with the words:— "Filth is an abomination unto me, and I will not eat it."

[2] Literally: "Dweller in lapis-lazuli."

CHAPTER LV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 12).]

Vignette : The deceased holding a sail in each hand (see Naville, *op. cit.*, Bd. I. Bl. 67).

Text : (1) THE CHAPTER OF GIVING AIR IN THE UNDERWORLD. Saith Nu, triumphant :— (2)

"I am the Jackal of jackals, I am Shu, and [I] draw air from "the presence of the god of Light *(Khu)* to the bounds of heaven, "and to the bounds of (3) earth, and to the bounds of the utter-"most limits of the flight (*literally* feather) of the *Nebeḥ* bird. "May air be given unto these young divine beings."[1]

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CHAPTER LVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 12).]

Vignette : The deceased holding in his hand a sail symbolic of air.

Text : (1) THE CHAPTER OF SNUFFING THE AIR AMONG THE WATERS IN THE UNDERWORLD. The overseer of the palace, (2) the chancellor-in-chief, Nu, triumphant, saith :—

"Hail, thou god Tem, grant thou unto me the sweet breath "which dwelleth in thy nostrils. I embrace that great throne (3) "which is in the city of Hermopolis, and I keep watch over the "egg of Ḳenḳen-ur (*i. e.*, Great Cackler) ; I germinate as it "germinateth ; (4) I live as it liveth ; and [my] breath is [its] "breath."

CHAPTER LVII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 12).]

Vignette : The deceased standing in a stream of water, and holding a sail in his left hand (see Naville, *op. cit.*, Bd. I. Bl. 70).

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[1] A Papyrus at Leyden (see Naville, *op. cit.*, Bd. II. p. 125) adds : "My mouth is open, and I see with my two eyes."

Text: (1) THE CHAPTER OF SNUFFING THE AIR AND OF HAVING THE MASTERY OVER THE WATER IN THE UNDERWORLD. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith :— (2)

"Hail, Ḥāp-ur, god of heaven, in thy name of 'Divider of "heaven', grant thou unto me that I may have dominion over "(3) the water, even as the goddess Sekhet had power over "Osiris on the night of the storms and floods. Grant thou that "I may have power over the divine princes who have their habitations in the place of (4) the god of the inundation, even "as they have power over their own holy god of whose name "they are ignorant ; and may they let me have power even as "[he hath let them have power]."

"My nostrils are (5) opened in Ṭaṭṭu," or (as others say), "My "mouth and my nostrils are opened in Ṭāṭāu, and I have my "place of peace in Ȧnnu, which is my house ; it was built for "me by the (6) goddess Sesheta, and the god Khnemu set it up "for me upon its walls. If to this heaven it cometh by the north, "I sit at the south ; if to this heaven (7) it cometh by the south, "I sit at the north ; if to this heaven it cometh by the west, "I sit at the east ; and if to this heaven it cometh by the east, "(8) I sit at the west. I draw the hair of my nostrils, and I "make my way into every place in which I wish to sit."

In the Papyrus of Nefer-uben-f (see Naville, *op. cit.*, Bd. I. Bl. 70) this Chapter ends quite differently, and reads :—

"I am strong in my mouth and in my nostrils, for behold "Tem has stablished them ; behold, O ye gods and *Khus*. Rest "thou, then, O Tem. Behold the staff which blossometh, and "which cometh forth when a man crieth out in your names. "Behold, I am Tem, the tree (?) of the gods in [their] visible "forms. Let me not be turned back . . . . I am the *Ȧm-khent*, "Nefer-uben-f, triumphant. Let neither my flesh nor my members "be gashed with knives, let me not be wounded by knives by "you. I have come, I have been judged, I have come forth therein, "[I] have power with my father, the Old man, Nu. He hath "granted that I may live, he hath given strength unto me, and "he hath provided me with the inheritance of my father therein."

CHAPTER LVIII.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 16).]

Vignette : Ani and his wife Thuthu standing in a pool of running water; each holds a sail, the symbol of air, in the left hand, and scoops up water to the mouth with the right hand. On the edges of the pool are palm trees, from the largest of which hang great clusters of dates.

Text : (1) THE CHAPTER OF BREATHING THE AIR AND OF HAVING DOMINION OVER THE WATER IN THE UNDERWORLD. Osiris Ani saith :—

"Open to me." Who art thou? Whither goest thou? (2) What is thy name? "I am one of you." Who are those with thee? "The two serpent goddesses *Merti*. Separate thou from him, "head from head, when (3) [thou] goest into the divine *Mesqen* "chamber. He letteth me set out for the temple of the gods "who have found their faces. 'Assembler of Souls' (4) is the "name of my boat; 'Making the hair to stand on end' is the "name of the oars; 'Goad' is the name of the (5) hold(?); "'Making straight for the middle' is the name of the rudder; "likewise [the boat] is a type of my being borne onward (6) in "the pool. Let there be given unto me vessels of milk, together with "cakes, and loaves of bread, and cups of drink, and flesh (7) in "the Temple of Ånpu."

Rubric : IF HE (*I. E.*, THE DECEASED) KNOWETH THIS CHAPTER, HE SHALL GO INTO, AFTER COMING FORTH FROM, THE UNDERWORLD OF THE [BEAUTIFUL ÅMENTET].

CHAPTER LIX.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 16).]

Vignette : Ani kneeling beside a pool of water, wherein grows a sycamore tree; in the tree appears the goddess Nut pouring out water for him from a vessel with the right hand, and giving him cakes with the left.

Text: (1) THE CHAPTER OF SNUFFING THE AIR, AND OF HAVING DOMINION OVER THE WATERS IN THE UNDERWORLD. Osiris Ani saith :—

"Hail, thou sycamore tree of the goddess Nut! Grant thou "to me of [the water and of] the (2) air which dwell in thee. "I embrace the throne which is in Unnu (Hermopolis), and I "watch and guard (3) the egg of Neḳeḳ-ur (*i. e.,* the Great "Cackler). It groweth, I grow; it liveth, I live; (4) it snuffeth "the air, I snuff the air, I the Osiris Ani, in triumph."

CHAPTER LX.

[From Lepsius, *Todtenbuch*, Bl. 23.]

Vignette: The deceased holding in his left hand a sail, symbolic of air.

Text: (1) ANOTHER CHAPTER. Osiris Åuf-ānkh, triumphant, saith :—

"Let the gates of heaven be opened for me by the god [Thoth] "and by Ḥāpi, and let me pass through the doors of Ta-qebḥ[1] "into the great heaven," or (as others say), "at the time," (2) "[or (as others say)], "with the strength (?) of Rā. Grant ye, [O "Thoth and Ḥāpi,] that I may have power over the water, even "as Set had power over (3) his enemies on the day when there "were storms and rain upon the earth. Let me have power over "the divine beings who have (4) mighty arms in their shoulders, "even as the god who is apparelled in splendour and whose "name is unknown had power over them; and may I have power "over the beings whose arms are mighty."

CHAPTER LXI.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 15).]

Vignette: The scribe Ani, clothed in white, clasping to his breast his soul, which is in the form of a human-headed hawk.

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[1] *I. e.,* The "land of cold and refreshing water."

Text : (1) THE CHAPTER OF NOT LETTING THE SOUL OF A MAN BE TAKEN FROM HIM IN THE UNDERWORLD. Osiris, the scribe Ani, saith :—

"I, even I, am he (2) who came forth from the water-flood "which I make to overflow, and which becometh mighty as the "river [Nile]."

CHAPTER LXII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheet 4).]

Vignette : The deceased scooping up running water out of a stream into his mouth with both hands.

Text : (1) THE CHAPTER OF DRINKING WATER IN THE UNDERWORLD. The scribe Nebseni . . . . saith :— (3)

"May be opened [to me] the mighty flood by Osiris, and "may the abyss of water be opened [to me] by Teḥuti-Ḥāpi, "(4) the lord of the horizon, in my name of 'Opener'. May there "be granted [to me] mastery over the water-courses as over the "members (5) of Set. I go forth into heaven. I am the Lion-"god Rā. I am the Bull. (6) [I] have eaten the Thigh, and I have "divided the carcase. I have gone round about among the islands "(*or* lakes) of Sekhet-(7)Åaru. Indefinite time, without beginning "and without end, hath been given to me; I inherit eternity, and "everlastingness hath been bestowed upon me."

The last three Chapters, with a single vignette, are grouped in one in the Papyrus of Nefer-uben-f (see Naville, *op. cit.,* Bd. I. Bl. 72); but the order of them as there given is 61, 60, 62. In the Turin Papyrus (Lepsius, *op. cit.,* Bl. 23) the vignette of each is the same, *i. e.,* the deceased holding a sail in his left hand.

CHAPTER LXIII A.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 7).]

Vignette : The deceased drinking water from a running stream, or the deceased kneeling by the side of a pool of water and receiving water in a bowl, which he holds in his left hand, from a vessel which the goddess of the sycamore tree (Nut) is emptying into it. In the Turin Papyrus (Lepsius, *op. cit.*, Bl. 23) the deceased is pouring out water from two vessels before the symbol of flame.

Text : (1) THE CHAPTER OF DRINKING WATER AND OF NOT BEING BURNT (2) BY FIRE [IN THE UNDERWORLD]. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith :—

"Hail, Bull of Åmentet! I am brought unto thee, I am the "oar of Rā (3) wherewith he ferried over the divine aged ones; "let me neither be burnt up nor destroyed by fire. I am Bet, "the first-born son of Osiris, who doth meet every god (4) within "his Eye in Ånnu. I am the divine Heir, the exalted one(?), "the Mighty One, the Resting One. I have made my name to "germinate, (5) I have delivered [it], and thou shalt live through "me day by day."

CHAPTER LXIII B.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 12).]

Vignette : The deceased standing before two symbols of fire, or the deceased sitting at a table of offerings and smelling a flower (Naville, *op. cit.*, Bd. I. Bl. 74).

Text : (1) THE CHAPTER OF NOT BEING SCALDED WITH WATER. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith :—

"I am the oar made ready for rowing, (2) wherewith Rā transported the boat containing the divine ancestors, and lifted up "the moist emanations of Osiris from the Lake of Fire, (3) and "he was not burned. I lie down like a divine *Khu*, [and like] "Khnemu who dwelleth among lions. Come, break away (4) "the restraints from him that passeth by the side of this path, "and let me come forth by it."

Chapter LXIV.

The LXIVth Chapter is probably one of the oldest of all, and two versions of it seem to have existed in the earliest times. The longer version is called the "Chapter of coming forth by day in the underworld", and the shorter the "Chapter of knowing the 'Chapters of coming forth by day' in a single Chapter". On a coffin of the XIth dynasty both versions occur. The rubric of one version says that it was discovered in the reign of Ḥesep-ti, *i. e.,* about B. C. 4266, while the rubric of the other attributes its discovery to the time of Menthu-ḥetep, which is clearly a mistake for Men-kau-Rā (Mycerinus). Thus in the XIth dynasty it was believed that the Chapter might even be as ancient as the time of the Ist dynasty. There is little doubt that the Chapter was looked upon as an abridgment of all the "Chapters of coming forth by day", and that it had a value which was equivalent to them all.

Chapter LXIV.

[From the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheets 23 and 24).]

Vignette : The deceased adoring the sun's disk which rises above the top of a tree.

Text : (1) THE CHAPTER OF COMING FORTH BY DAY IN THE UNDERWORLD. Nebseni, the lord of reverence, saith :— (2)

"I am Yesterday, To-day, and To-morrow, [and I have] the "power (3) to be born a second time ; [I am] the divine hidden "Soul who createth the gods, and who giveth sepulchral meals "unto the denizens of the Ṭuat (underworld), Ȧmentet, and heaven. "[I am] the rudder (4) of the east, the possessor of two divine "faces wherein his beams are seen. I am the lord of the men "who are raised up ; [the lord] who cometh forth from out of the "darkness, and (5) whose forms of existence are of the house "wherein are the dead. Hail, ye two hawks who are perched upon "your resting-places, who hearken unto (6) the things which are "said by him, who guide the bier to the hidden place, who lead "along Rā, and (7) who follow [him] into the uppermost place of "the shrine which is in the celestial heights! [Hail,] lord of the "shrine which standeth in the middle of the earth. (8) He is I, "and I am he, and Ptaḥ hath covered his sky with crystal. [Hail] "Rā, thou who art content, thy heart (9) is glad by reason of "thy beautiful law of the day; thou enterest in by Khemennu(?) "and comest forth at the east, and the divine (10) first-born "beings who are in [thy] presence cry out with gladness [unto "thee]. Make thou thy roads glad for me, and make broad for "me thy paths (11) when I shall set out from earth for the life "in the celestial regions. Send forth thy light upon me, O Soul "unknown, for I am [one] of those who are about to enter in, "and the divine speech is in (12) [my] ears in the Ṭuat (underworld), and let no defects of my mother be [imputed] unto me; "let me be delivered and let me be safe from (13) him whose "divine eyes sleep at eventide, when [he] gathereth together and "finisheth [the day] in night. I flood [the land] with water and "'Qem-ur' is (14) my name and the garment wherewith I am "clothed is complete. Hail, thou divine prince Ȧti-she-f, cry out "unto those divine beings who dwell in their hair at the (15) "season when the god is [lifted upon] the shoulder, saying: "'Come thou who [dwellest] above thy divine abyss of water, "for verily (16) the thigh [of the sacrifice] is tied to the neck, "and the buttocks are [laid] upon the head of Ȧmentet.' May the "Ur-urti goddesses (*i. e.,* Isis and Nephthys) grant [such] gifts "unto me when my tears start from me as I see myself (17) "journeying with the divine Ṭenȧ in Abydos, and the wooden "fastenings which fasten the four doors above thee are in thy "power (18) within thy garment. Thy face is like that of a "greyhound which scenteth with his nose the place whither I "go on my feet. The god (19) Ȧkau transporteth me to the "chamber(?), and [my] nurse is the divine double Lion-god him"self. I am made strong and I (20) come forth like him that "forceth a way through the gate, and the radiance which my "heart hath made is enduring; 'I know the abysses' is thy name. "I work for you, (21) O ye *Khus*—four millions, six-hundred "thousand, one thousand and two hundred are they—concerning "the things which are there. [I am] over their affairs working "(22) for hours and days in setting straight the shoulders of the "twelve Saḥ gods, (23) and joining the hands of their company, "each to each; the sixth who is at the head of the abyss is the "hour of the defeat of the Fiends. [I] have come (24) there in "triumph, and [I am] he who is in the halls (*or* courtyards) of "the underworld, and I am he who is laid under tribute to (25) "Shu. I rise as the Lord of Life through the beautiful law of "this day and it is their blood and the cool water of [their] "slaughter (26) which make the union of the earth to blossom. "I make a way among the horns of all those who make them-"selves strong against me, and [among] those who in secret (27) "make themselves adversaries unto me, and who are upon their "bellies. I have come as the envoy of my Lord (28) of lords "to give counsel [concerning] Osiris; the eye shall not absorb[1] "its tears. I am the divine envoy (?) of (29) the house of him "that dwelleth in his possessions, and I have come from Sekhem "to Ȧnnu to make known to the *Bennu* bird therein concerning "the events of (30) the Ṭuat (underworld). Hail, thou Ȧuḳert, "(*i. e.*, underworld) which hidest thy companion who is in thee, "thou creator of forms of existence like the god Kheperȧ, grant "thou that (31) Nebseni, the scribe and designer to the temples "of the South and of the North, may come forth (32) to see "the Disk, and that his journeyings forth (?) may be in the pre-"sence of the great god, that is to say, Shu, who dwelleth in "everlastingness. Let me journey on in peace; (33) let me pass "over the sky; let me adore the radiance of the splendour [which "is in] my sight; let me soar like a bird to see (34) the com-"panies (?) of the *Khus* in the presence of Rā day by day, who "vivifieth every human being (35) that walketh upon the regions "which are upon the earth. Hail, Hemti (*i. e.*, Runner); Hail, "Hemti; who carriest away the shades of the dead (36) and the

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[1] Literally, "eat."

"*Khus* from earth, grant thou unto me a prosperous way to the "Ṭuat (underworld), such as is made for the favoured ones [of "the god], because (37) [I am] helpless to gather together the "emanations which come from me. Who art thou, then, who "consumest in its hidden place? (38) I am the Chief in Re-stau, "and 'He that goeth in in his own name and cometh forth in "that of Ḥeḥi (?), the lord of millions of years, and of the earth,' "is my name. The pregnant goddess hath (39) deposited [upon "the earth] her load, and hath given birth to Ḥit straightway; "the closed door which is by the wall is overthrown, (40) it is "turned upside down and I rejoice thereat. To the Mighty One "hath his eye been given, and it sendeth forth light from his "face when the earth becometh light (*or* at day-break). I shall "not become corrupt (41), but I shall come into being in the "form of the Lion-god and like the blossoms of Shu; I am the "being who is never overwhelmed in the waters. Happy, yea "happy is he that looked upon the funeral couch which hath "come to its place of rest, upon the happy day (42) of the "god whose heart resteth, who maketh his place of alighting "[thereon]. I am he who cometh forth by day; the lord of "the bier which giveth life in the presence of Osiris. (43) In "very truth the things which are thine are stable each day, O "scribe, artist, child of the *Seshet* chamber, Nebseni, lord of "veneration. I clasp the sycamore tree, (44) I myself am joined "unto the sycamore tree, and its arm[s] are opened unto me "graciously. I have come and I have clasped the *Utchat*, (45) and "I have caused it to be seated in peace upon its throne. I have "come to see Rā when he setteth, and I absorb into myself the "winds [which arise] (46) when he cometh forth, and both my "hands are clean to adore him. I have gathered together [all "my members], I have gathered together [all my members]. I "soar like a bird (47) and I descend upon the earth, and mine "eye maketh me to walk thereon in my footsteps. I am the child "of yesterday and the Akeru (48) gods of the earth have made "me to come into being, and they have made me strong for my "moment [of coming forth]. I hide with the god Āba-āāiu who "will walk (49) behind me, and my members shall germinate, "and my *khu* shall be as an amulet for my body and as one "who watcheth [to protect] my soul (50) and to defend it and "to converse therewith; and the company of the gods shall "hearken unto my words."

Rubric: IF THIS CHAPTER BE KNOWN [BY THE DECEASED] HE SHALL BE VICTORIOUS BOTH UPON EARTH AND IN (51) THE UNDERWORLD. HE SHALL DO WHATSOEVER A MAN DOETH WHO IS UPON THE EARTH, AND HE SHALL PERFORM ALL THE DEEDS WHICH THOSE DO WHO ARE [ALIVE]. NOW IT IS A GREAT PROTECTION [GIVEN] BY THE GOD. THIS CHAPTER WAS FOUND (52) IN THE CITY OF KHEMENNU INSCRIBED UPON THE BLOCK OF IRON IN LETTERS OF LAPIS-LAZULI WHICH WAS UNDER THE FEET OF THIS GOD.

In the Rubric to this Chapter as found in the Papyrus of Mes-em-neter, the Chapter is said to have been "discovered in "the foundations of the shrine of the divine Ḥennu boat by the "chief mason in the time of the king of the North and of the "South, Ḥesepti,[1] triumphant," and it is there directed that it "shall be recited by one who is ceremonially pure and clean, "and who hath not touched women, and who hath not eaten "flesh of animals or fish."

Chapter LXIV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 13).]

Vignette: In the Papyrus of Nu this Chapter has no vignette.

Text: (1) THE CHAPTER OF KNOWING THE "CHAPTERS OF COMING FORTH BY DAY" IN A (2) SINGLE CHAPTER. The overseer of the palace, the chancellor-in-chief, Osiris Nu, triumphant, begotten of the overseer of the palace, Ȧmen-ḥetep, triumphant, saith:—

"I am Yesterday and To-morrow; and I have the power to "be born a second time. [I am] the divine hidden (3) Soul, who

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[1] A king of the first dynasty. See also the rubric to the longer version of the 64th from the Papyrus of Nu, *infra*, p. 118.

"createth the gods, and who giveth sepulchral meals to the "divine hidden beings [in the Ṭuat (underworld)], in Åmenti, "and in heaven. [I am] the rudder of the east, the possessor of "two divine faces wherein his beams are seen. (4) I am the lord "of those who are raised up, [the lord] who cometh forth from "out of the darkness. [Hail,] ye two divine Hawks who are "perched upon your resting-places, and who hearken unto the "(5) things which are said by him, the thigh [of the sacrifice] "is tied to the neck, and the buttocks [are laid] upon the head "of Åmentet. May the Ur-urti (6) goddesses (*i. e.*, Isis and "Nephthys) grant such gifts unto me when my tears start from "me as I look on. 'I know the abysses' is thy name. [I] work "for [you], O ye (7) *Khu*s, who are in number [four] millions, "[six] hundred and one thousand, and two hundred, and they "are [in height] twelve cubits. [Ye] travel on joining the hands, "each to each, but the sixth [hour], (8) which belongeth at the "head of the Ṭuat (underworld), is the hour of the overthrow of "the Fiend. [I] have come there in triumph, and [I am] he who "is in the hall (*or* courtyard) of the Ṭuat; (9) and the seven (?) "come in his manifestations. The strength which protecteth me "is that which hath my *Khu* under its protection, [that is] the "blood, and the cool water, and the slaughterings which abound (?). "I open [a way among] (10) the horns of all those who would "do harm unto me, who keep themselves hidden, who make "themselves adversaries unto me, and those who are upon (11) "their bellies. The Eye shall not eat (*or* absorb) the tears of "the goddess Åuḳert. Hail, goddess Åuḳert, open thou unto me "the enclosed place, and (12) grant thou unto me pleasant roads "whereupon I may travel. Who art thou, then, who consumest "in the hidden places? I am the Chief in Re-stau, and [I] go "in and come forth (13) in my name of 'Ḥeḥi, the lord of millions of years [and of] the earth'; [I am] the maker of my "name. The pregnant one hath deposited [upon the earth] her "load. The door by the wall is shut fast, and the (14) things "of terror are overturned and thrown down upon the backbone (?) "of the *Bennu* bird by the two *Samait* goddesses. To the Mighty

"One hath his Eye been given, and his face emitteth light when "[he] (15) illumineth the earth, [my name is his name].[1] I shall "not become corrupt, but I shall come into being in the form "of the Lion-god ; the blossoms of Shu shall be in me. I am "he who is never overwhelmed in the waters. Happy, yea happy, "is the funeral couch of the (16) Still-heart ; he maketh him-"self to alight upon the pool(?), and verily he cometh forth "[therefrom]. I am the lord of my life. I have come to this [place], "and I have come forth from Re-āa-urt (17) the city of Osiris. "Verily the things which are thine are with the *Sariu* deities. "I have clasped the sycamore tree and I have divided(?) it (18); "I have opened a way for myself [among] the *Sekhiu* gods of the "Ṭuat. I have come to see him that dwelleth in his divine uraeus, "face to face and eye to (19) eye, and [I] draw to myself the "winds [which rise] when he cometh forth. My two eyes(?) are "weak in my face, O Lion[-god], Babe, who dwellest in Utent. "(20) Thou art in me and I am in thee ; and thy attributes are "my attributes. I am the god of the Inundation *(Bāḥ)*, and "'Qem-ur-she' (21) is my name. My forms are the forms of the "god Kheperȧ, the hair of the earth of Tem, the hair of the "earth of Tem. (22) I have entered in as a man of no under-"standing, and I shall come forth in the form of a strong *Khu,* "and I shall look upon my form which shall be that of men "and women for ever and for ever."

Rubric[2] : I. [IF THIS CHAPTER BE KNOWN] BY A MAN HE SHALL COME FORTH BY DAY, (23) AND HE SHALL NOT BE REPULSED AT ANY GATE OF THE ṬUAT (UNDERWORLD), EITHER IN GOING IN OR IN COMING OUT. HE SHALL PERFORM [ALL] THE TRANSFORMATIONS WHICH HIS HEART SHALL DESIRE FOR HIM AND HE SHALL NOT DIE ; (24) BEHOLD, THE SOUL OF [THIS] MAN SHALL FLOURISH. AND MOREOVER, IF [HE] KNOW THIS CHAPTER HE SHALL BE VICTORIOUS UPON EARTH AND IN THE UNDERWORLD, AND HE SHALL PERFORM EVERY ACT OF A LIVING (25) HUMAN BEING. NOW IT IS A GREAT PROTECTION WHICH [HATH BEEN GIVEN] BY THE GOD. THIS CHAPTER WAS FOUND IN THE FOUNDATIONS OF THE SHRINE OF HENNU BY THE CHIEF MASON DURING THE REIGN OF HIS MAJESTY, THE KING OF

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[1] These words are added from the Papyrus of Nebseni.

[2] From the Papyrus of Nu, sheet 13.

THE NORTH AND OF THE SOUTH, ḤESEPTI, TRIUMPHANT, WHO CARRIED [IT] AWAY AS A MYSTERIOUS OBJECT WHICH HAD NEVER [BEFORE] BEEN SEEN OR LOOKED UPON. THIS CHAPTER SHALL BE RECITED BY A MAN WHO IS CEREMONIALLY CLEAN AND PURE, WHO HATH NOT EATEN THE FLESH OF ANIMALS OR FISH, AND WHO HATH NOT HAD INTERCOURSE WITH WOMEN.

Rubric[1]: II. (1) IF THIS CHAPTER BE KNOWN [BY THE DECEASED] HE SHALL BE VICTORIOUS BOTH UPON EARTH AND IN THE UNDERWORLD, AND HE SHALL PERFORM EVERY ACT OF A LIVING HUMAN (2) BEING. NOW IT IS A GREAT PROTECTION WHICH [HATH BEEN GIVEN] BY THE GOD.

THIS CHAPTER WAS FOUND IN THE CITY OF KHEMENNU UPON A BLOCK OF IRON OF THE SOUTH, WHICH HAD BEEN INLAID [WITH LETTERS] (3) OF REAL LAPIS-LAZULI, UNDER THE FEET OF THE GOD DURING THE REIGN OF HIS MAJESTY, THE KING OF THE NORTH AND OF THE SOUTH, MEN-KAU-RĀ (MYCERINUS) TRIUMPHANT, BY THE ROYAL SON ḤERU-ṬĀ-ṬĀ-F,[2] TRIUMPHANT; HE FOUND IT (4) WHEN HE WAS JOURNEYING ABOUT TO MAKE AN INSPECTION OF THE TEMPLES. ONE NEKHT (?) WAS WITH HIM WHO WAS DILIGENT IN MAKING HIM TO UNDERSTAND (?) IT, AND HE BROUGHT IT (5) TO THE KING AS A WONDERFUL OBJECT WHEN HE SAW THAT IT WAS A THING OF GREAT MYSTERY, WHICH HAD NEVER [BEFORE] BEEN SEEN OR LOOKED UPON.

THIS CHAPTER (6) SHALL BE RECITED BY A MAN WHO IS CEREMONIALLY CLEAN AND PURE, WHO HATH NOT EATEN THE FLESH OF ANIMALS OR FISH, AND WHO HATH NOT HAD INTERCOURSE WITH WOMEN. AND BEHOLD, THOU SHALT MAKE A SCARAB OF GREEN STONE, WITH (7) A RIM PLATED (?) WITH GOLD, WHICH SHALL BE PLACED IN THE HEART OF A MAN, AND IT SHALL PERFORM FOR HIM THE "OPENING OF THE MOUTH". AND THOU SHALT ANOINT IT WITH *ĀNTI* UNGUENT, AND THOU SHALT RECITE OVER IT [THESE] ENCHANTMENTS :—[3]

CHAPTER LXV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 15).]

Vignette : The deceased kneeling in adoration before Ra, hawk-headed, and having a disk encircled by an uraeus on his head (see Naville, *op. cit.*, Bd. I. Bl. 77).

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[1] From Papyrus of Nu, sheet 21.

[2] He was the son of Cheops, the builder of the Great Pyramid at Gîzeh.

[3] Here follows the text of Chapter XXX B.

Text: (1) THE CHAPTER OF COMING FORTH BY DAY AND OF GAINING THE MASTERY OVER ENEMIES. The chancellor-in-chief, Nu, saith :— (2)

"Rā sitteth in his habitation of millions of years, and he hath "gathered together the company of the gods, with those divine "beings, whose faces are hidden, who dwell in the Temple of "Kheperȧ, who eat (3) the god Bāḥ, and who drink the drink-"offerings which are brought into the celestial regions of light; "and conversely. Grant that I may take possession of the cap-"tives (4) of Osiris, and never let me have my being among the "fiends of Suti! Hail, let me sit upon his folds in the habita-"tion of the god User-ba (*i. e.,* he of the strong Soul)! (5) Grant "thou that I may sit upon the throne of Rā, and let me have "possession of my body before the god Seb. Grant thou that "Osiris may come forth triumphant over Suti [and over] the "night-watchers (6) of Suti, and over the night-watchers of the "Crocodile, yea the night-watchers of the Crocodile, whose faces "are hidden and who dwell in the divine Temple of the King "of the North in the apparel of the gods on the sixth day "of the festival, (7) whose snares are like unto everlastingness "and whose cords are like unto eternity. I have seen the god "Ȧbet-ka placing the cord; the child is laid in (8) fetters, and "the rope of the god Ȧb-ka is drawn tight (?) . . . . . Behold me. "I am born, and I come forth in the form of a living *Khu,* (9) "and the human beings who are upon the earth ascribe praise "[unto me]. Hail, Mer, who doest these things for me, and who "art put an end to by the vigour of Rā, grant thou that I may "see Rā; (10) grant thou that I may come forth against my "enemies; and grant thou that I may be victorious over them "in the presence of the sovereign princes of the great god who "are in the presence of the great god. If, repulsing [me], thou "dost not (11) allow me to come forth against my Enemy and "to be victorious over him before the sovereign princes, then "may Ḥāpi—who liveth upon law and order—not come forth "into heaven—now he liveth by Maāt—(12) and may Rā—who "feedeth upon fish—not descend into the waters! And then, "verily shall Rā—who feedeth upon right and order—come forth "into heaven, and then, verily, (13) shall Ḥāpi—who feedeth "upon fish—descend into the waters; and then, verily, the great "day upon the earth shall not be in its season. I have come "against my Enemy, (14) he hath been given unto me, he hath "come to an end, and I have gotten possession [of him] before "the sovereign princes."

CHAPTER LXV.

[From Lepsius, *Todtenbuch*, Bl. 25.]

Vignette: The deceased standing up and holding a staff in his left hand.

Text: (1) THE CHAPTER OF COMING FORTH BY DAY AND OF GAINING THE MASTERY OVER ENEMIES.

"Hail, [thou] who shinest from the Moon and who sendest "forth light therefrom, thou comest forth among thy multitudes, "and thou goest round about, let me rise," or (as others say), "let me be brought in among the *Khu*s, and let the underworld "be opened [unto me]. (2) Behold, I have come forth on this "day, and I have become a *Khu* (*or* a shining being); there-"fore shall the *Khu*s let me live, and they shall cause my ene-"mies to be brought to me in a state of misery in the presence "of the divine sovereign princes. The divine *ka* (double) of my "mother (3) shall rest in peace because of this, and I shall stand "upon my feet and have a staff of gold," or (as others say), "a rod of gold in my hand, wherewith I shall inflict cuts on "the limbs [of mine enemy] and shall live. The legs of Sothis "are stablished, and I am born in their state of rest."

CHAPTER LXVI.

[From the Papyrus of Åmen-em-ḥeb (Naville, *op. cit.*, Bd. 1. Bl. 78).]

Vignette: In the only papyrus known to contain this Chapter it has no vignette.

Text: (1) THE CHAPTER OF COMING FORTH BY DAY. The scribe Māḥu saith :—

"I have knowledge. I was conceived by (2) the goddess Sekhet, "and the goddess Neith gave birth to me, I am Horus, and [I "have] (3) come forth from the Eye of Horus. I am Uatchit "who came forth from Horus. I am Horus and I fly up (4) "and perch myself upon the forehead of Rā in the bows of his "boat which is in heaven."

CHAPTER LXVII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 15).]

Vignette: This Chapter is without a vignette.

Text: (1) THE CHAPTER OF OPENING THE UNDERWORLD. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith :— (2)

"The chamber of those who dwell in Nu is opened, and the "footsteps of those who dwell with the god of Light are set free. "The chamber of Shu is opened, and he cometh forth; and I "shall come forth (3) outside, and I shall advance from my "territory(?), I shall receive . . . . . and I shall lay firm hold upon "the tribute in the House of the Chief of his dead. (4) I shall "advance to my throne which is in the boat of Rā. I shall not "be molested, and I shall not suffer shipwreck from my throne "which is in the boat of Rā (5), the mighty one. Hail thou "that shinest and givest light from Ḥent-she!"

CHAPTER LXVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 7).]

Vignette: The deceased kneeling before a goddess seated by a tree (see Naville, *op. cit.*, Bd. I. Bl. 80), or the deceased standing by the side of a table of offerings and adoring a goddess who stands in a shrine.

Text: (1) THE CHAPTER OF COMING FORTH (2) BY DAY. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:—

"The doors of heaven are opened for me, the doors of earth "are opened for me, the bars and bolts of Seb are opened for "me, (3) and the first temple hath been unfastened for me by "the god Petra. Behold, I was guarded and watched, [but now] "I am released; behold, his hand had tied cords round me and "his hand had darted upon me (4) in the earth. Re-ḥent hath "been opened for me and Re-ḥent hath been unfastened before "me, Re-ḥent hath been given unto me, and I shall come forth "by day into whatsoever place I please. I have gained the "mastery over my heart; (5) I have gained the mastery over "my breast (?); I have gained the mastery over my two hands; "I have gained the mastery over my two feet; I have gained "the mastery over my mouth; I have gained (6) the mastery "over my whole body; I have gained the mastery over sepulchral "offerings; I have gained the mastery over the waters; I have "gained the mastery over the air; I have gained the mastery "(7) over the canal; I have gained the mastery over the river "and over the land; I have gained the mastery over the furrows; "I have gained the mastery over the male workers for me; (8) "I have gained the mastery over the female workers for me in "the underworld; I have gained the mastery over [all] the things "which were ordered to be done for me upon the earth, according to the entreaty which ye spake for me (9) [saying], 'Behold, "let him live upon the bread of Seb.' That which is an abomination unto me, I shall not eat, [nay] I shall live upon "cakes [made] of white grain, and my ale shall be [made] of "the red grain (10) of Ḥāpi (*i. e.*, the Nile). In a clean place "shall I sit on the ground beneath the foliage of the date palm "of the goddess Hathor, who dwelleth in the spacious Disk (11) "as it advanceth to Ȧnnu (Heliopolis), having the books of the "divine words of the writings of the god Thoth. I have gained "the mastery over my heart; I have gained the mastery over "my heart's place (*or* breast) (12); I have gained the mastery "over my mouth; I have gained the mastery over my two "hands; I have gained the mastery over the waters; I have gained "the mastery over the canal; I have gained the mastery over "(13) the river; I have gained the mastery over the furrows; "I have gained the mastery over the men who work for me; "I have gained the mastery over the women who work (14) "for me in the underworld; I have gained the mastery over "[all] the things which were ordered to be done for me upon "earth and in the underworld. I shall lift myself up on my left "side, and I shall place myself on my right side; (15) I shall "lift myself up on my right side, and I shall place myself [on "my left side]. I shall sit down, I shall stand up, and I shall "place myself in [the path of] the wind (16) like a guide who "is well prepared."

Rubric: IF THIS COMPOSITION BE KNOWN [BY THE DECEASED] HE SHALL COME FORTH BY DAY, AND HE SHALL BE IN A POSITION TO JOURNEY ABOUT OVER THE EARTH AMONG THE LIVING, AND HE SHALL NEVER SUFFER DIMINUTION, (17) NEVER, NEVER.

CHAPTER LXIX.

[From the Papyrus of Mes-em-neter (Naville, *op. cit*, Bd. I. Bl. 81).]

Vignette: This Chapter is without a vignette both in the Theban and Saïte Recensions of the Book of the Dead.

Text: (1) ANOTHER (2) CHAPTER.

"I am the Fire-god, the divine brother of the Fire-god, and "[I am] Osiris the brother of Isis. My divine son, together with "his mother Isis, hath avenged me on mine enemies. (3) My "enemies have wrought every [kind of] evil, therefore their arms, "and hands, and feet, have been fettered by reason of their wickedness which they have wrought (4) upon me. I am Osiris, the "first-born of the divine womb, the first-born of the gods, and "the heir of my father Osiris-Seb (?). I am Osiris, the lords of "the heads (5) that live, mighty of breast and powerful of back, "with a phallus which goeth to the remotest limits [where] men "and women [live]. I am Saḥ (Orion) who travelleth over his "domain and who journeyeth along before (6) the stars of heaven, "[which is] the belly of my mother Nut; she conceived me "through her love, and she gave birth to me because it was her "will so to do. I am (7) Ȧnpu (Anubis) on the day of the god "Sepa. I am the Bull at the head of the meadow. I, even I, "am Osiris who imprisoned his father together with his mother "(8) on the day of making the great slaughter; now, [his] father "is Seb, and [his] mother is Nut. I am Horus, the first-born of "Rā of the risings. I am Ȧnpu (Anubis) [on the day of] (9) "the god Sepa. I, even I, am the lord Tem. I am Osiris. Hail, "thou divine first-born, who dost enter and dost speak before "the divine Scribe and Doorkeeper of Osiris, grant that (10) I "may come. I have become a *khu*, I have been judged, I have "become a divine being, I have come, and I have avenged mine "own body. I have taken up my seat by the divine birth-chamber "(11) of Osiris, and I have destroyed the sickness and suffering "which were there. I have become mighty, and I have become "a divine being by the side of the birth-chamber of Osiris, I am "brought forth with him, I renew my youth, (12) I renew my "youth, I take possession of my two thighs which are in the "place where is Osiris, and I open the mouth of the gods there-"with, I take my seat by his side, and Thoth cometh forth, (13) "and [I am] strengthened in heart with thousands of cakes upon "the altars (14) of my divine father, and with my beasts, and with "my cattle, and with my red feathered fowl, (15) and with my "oxen, and with my geese, and with my ducks, for Horus my "Chieftain, and with the offerings which I make to Thoth, and "with the sacrifices which I offer up to Ȧn-heri-ertaitsa."

CHAPTER LXX.

[From the Papyrus of Mes-em-neter (Naville, *op. cit.*, Bd. I. Bl. 82).]

Vignette: This Chapter is without a vignette both in the Theban and Saïte Recensions of the Book of the Dead.

Text : (1) ANOTHER CHAPTER.

"I have sacrificed unto Ȧn-ḥeri-ertaitsa, and I am decreed to "be strengthened in heart, for I have made offerings at the altars "of my divine father (2) Osiris ; I rule in Ṭaṭṭu and I lift my-"self up over his land. I sniff the wind of the east by its hair ; "I lay hold upon the north wind by its (3) hair, I seize and "hold fast to the west wind by its body, and I go round about "heaven on its four sides ; I lay hold upon the south wind by "(4) its eye, and I bestow air upon the venerable beings [who "are in the underworld] along with the eating of cakes.

Rubric : IF THIS COMPOSITION BE KNOWN [BY THE DECEASED] (5) UPON EARTH HE SHALL COME FORTH BY DAY, AND HE SHALL HAVE THE FACULTY OF TRAVELLING ABOUT AMONG THE LIVING, AND HIS NAME SHALL NEVER PERISH.

CHAPTER LXXI.

[From the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheet 16).]

Vignette : The deceased kneeling, with both hands raised in adoration, before the goddess Meḥ-urt ; the legend reads : "the homage of the scribe Nebseni to the goddess Meḥ-urt, lady of heaven, and mistress of earth." Elsewhere (Naville, *op. cit.*, Bd. I. Bl. 83) the deceased is seen adoring Rā in the presence of Thoth and Osiris.

Text : (1) THE CHAPTER OF COMING FORTH BY DAY. The libationer, the lord of reverence, Nebseni, saith :—

"Hail, thou hawk who risest in heaven, thou lord of the god-"dess Meḥ-urt ! (2) Strengthen thou me according as thou hast "strengthened thyself, and shew thyself upon the earth, O thou "that returnest and withdrawest thyself, and let thy will be "done."

"Behold the god of One Face (3) is with me. [I am] the "hawk which is within the shrine ; and I open that which is "upon the hangings thereof. Behold Horus, the son of Isis."

"[Behold] Horus the son of Isis ! (4) Strengthen thou me, "according as thou hast strengthened thyself, and shew thyself "upon earth, O thou that returnest and withdrawest thyself, and "let thy will be done."

"Behold, (5) the god of One Face is with me. [I am] the "hawk in the southern heaven, and [I am] Thoth in the northern "heaven; I make peace with the raging fire and I bring Maāt "(6) to him that loveth her."

"Behold Thoth, even Thoth! Strengthen thou me according "as thou hast strengthened thyself, and shew thyself upon earth, "O thou that returnest and (7) withdrawest thyself, and let thy "will be done."

"Behold the god of One Face is with me. I am the Plant "(8) of the region where nothing sprouteth, and the Blosson of "the hidden horizon."

"Behold Osiris, yea Osiris! Strengthen thou me according as "thou hast strengthened thyself, (9) and shew thyself upon earth, "O thou that returnest and withdrawest thyself, and let thy will "be done."

"Behold, the god of One Face (10) is with me. Hail, thou "who [standest] upon thy legs, in thine hour," or (as others say), "Hail, thou who art victorious upon thy legs in thine (11) hour, "thou lord of the two divine *Tchafi*,[1] who livest [in] the two "divine *Tchafi*, strengthen thou me according as thou hast strengthened thyself, and (12) shew thyself upon earth, O thou that "returnest and withdrawest thyself, and let thy will be done."

"Behold, the god of One Face is with me. (13) Hail, thou "Nekhen who art in thine egg, thou lord of the goddess Meḥurt, strengthen thou me according as thou hast strengthened "thyself, (14) and shew thyself upon earth, O thou that returnest and withdrawest thyself, and let thy will be done."

"Behold, the god of One Face is with (15) me. The god "Sebek hath stood up within his ground, and the goddess Neith "hath stood up within her plantation, O thou that returnest and "withdrawest (16) thyself, shew thyself upon earth and let thy "will be done."

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[1] *I. e.*, the souls of Horus and Rā.

"Behold, the god of One Face is with me. Hail, ye seven "beings who make decrees, who (17) support the Scales on the "night of the judgment of the *Utchat*, who cut off heads, who "hack necks in pieces, who take possession of hearts by violence "and rend the places (18) where hearts are fixed, who make "slaughterings in the Lake of Fire, I know you and I know "your names, therefore know ye me even as (19) I know your "names. I come forth to you, therefore come ye forth to me, "for ye live in me and I would live in you. Make ye me to be "vigorous by means of that which is in your hands, that is to "say, by the rod of power which is (20) in your hands. Decree "ye for me life by [your] speech year by year; give me multitudes of years over and above my years of life, and multitudes "of months over and above my months (21) of life, and multitudes of days over and above my days of life, and multitudes "of nights over and above my nights of life; and grant that I "may come forth and shine upon my statue; and [grant me] "(22) air for my nose, and let my eyes have the power to see "among those divine beings who dwell in the horizon on the "day when evil-doing and wrong are justly assessed."

Rubric: IF THIS CHAPTER BE RECITED FOR THE DECEASED HE SHALL BE STRONG UPON EARTH BEFORE RĀ, AND HE SHALL HAVE A COMFORTABLE BURIAL (*OR* TOMB) WITH OSIRIS, AND IT SHALL BE OF GREAT BENEFIT TO A MAN IN THE UNDERWORLD. SEPULCHRAL BREAD SHALL BE GIVEN UNTO HIM, AND HE SHALL COME FORTH INTO THE PRESENCE [OF RĀ] DAY BY DAY, AND EVERY DAY, REGULARLY, AND CONTINUALLY.[1]

CHAPTER LXXII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheet 3).]

Vignette: The deceased standing and holding a staff in his left hand.

Text: (1) THE CHAPTER OF COMING FORTH BY DAY AND OF OPENING UP A WAY THROUGH THE ÅMMEḤET. Behold the scribe Nebseni, triumphant, who saith :—

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[1] This Rubric is taken from the Papyrus of Thenna (see Naville, *op. cit.*, Bd. II. p. 153).

"Homage to you, O ye lords of *Kas*, ye who are without (2) "sin and who live for the limitless and infinite aeons of time "which make up eternity, I have opened up a way for myself "to you! I have become a *khu* (3) in my forms, I have gained "the mastery over my enchantments, and I am decreed to be a "*khu*; (4) therefore deliver ye me from the crocodile [which liveth "in] this country of right and truth. Grant ye to me my mouth "that I may speak therewith, (5) and cause that my sepulchral "meals be placed in my hands in your presence, for I know you, "and I know (6) your names, and I know also the name of the "mighty god, before whose nose ye set your *tchefau* food; and "his name is 'Tekem'. (7) [When] he openeth up his path in "the eastern horizon of heaven, and [when] he fluttereth down "in the western horizon of heaven (8), may he carry me along "with him and may I be safe and sound! Let not the *Mesqet* "make an end of me, let not the Fiend gain the mastery (9) "over me, let me not be turned back at your portals, and (10) "let not your doors be shut in my face, because my cakes are "in the city of Pe and my ale is in (11) the city of Ṭep. And "there, in the celestial mansions of heaven which my divine "father Tem hath stablished, let my hands lay hold (12) upon "the wheat and the barley which shall be given unto me therein "in abundant measure, and may the son of mine own body make "[ready] for me my food therein. And grant ye unto me therein "sepulchral meals, and incense, and wax, and all the beautiful "and (13) pure things whereon the god liveth, in very deed for "ever in all (14) the transformations which it pleaseth me [to "perform]; and grant me the power to float down and to sail "up the stream in Sekhet-Àarru [and may I reach Sekhet-ḥetep!]. "(15) I am the double Lion-god."

Rubric[1]: (1) IF (2) THIS CHAPTER BE KNOWN [BY THE DECEASED] UPON EARTH, [OR IF IT BE DONE] IN WRITING UPON [HIS] COFFIN, HE SHALL COME FORTH BY (3) DAY IN ALL THE FORMS WHICH HE IS PLEASED [TO TAKE], AND HE SHALL ENTER IN TO [HIS] PLACE AND SHALL NOT BE DRIVEN BACK. (4) AND CAKES, AND ALE, AND JOINTS OF MEAT UPON THE ALTAR

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[1] From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 6).

OF OSIRIS SHALL BE GIVEN UNTO HIM; AND HE SHALL ENTER (5) IN PEACE INTO SEKHET-ÀARRU TO KNOW THE DECREE OF HIM WHO DWELLETH IN ṬAṬṬU; THERE SHALL WHEAT AND BARLEY BE GIVEN UNTO HIM; THERE SHALL HE FLOURISH AS HE DID (7) UPON EARTH; AND HE SHALL DO WHATSOEVER IT PLEASEATH HIM TO DO, EVEN AS THE COMPANY OF THE GODS WHICH IS IN (8) THE UNDERWORLD, CONTINUALLY, AND REGULARLY, FOR MILLIONS OF TIMES.

Chapter LXXIII.

[See Chapter IX, Papyrus of Ani (Brit. Mus. No. 10,470, sheet 18).]

This Chapter is given twice in the Turin Papyrus (see Lepsius, *op. cit.,* Bll. 3 and 27); once with a vignette and once without; the vignette in the Theban Recension is quite different from that in the Saïte Recension, where the deceased is seen standing and holding a staff in his left hand.

Chapter LXXIV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 6).]

Vignette: The deceased kneeling, with both hands raised in adoration, before the Seker boat placed upon its sledge (Papyrus of Ani, sheet 18). In the Saïte Recension the deceased is standing near a two-legged serpent (Lepsius, *op. cit.,* Bl. 27).

Text: (1) THE CHAPTER OF LIFTING UP THE FEET AND OF COMING FORTH UPON THE EARTH. (2) The chancellor-in-chief, Nu, triumphant, saith:—

"Perform thy work, O Seker, perform thy work, O Seker, O "thou [who dwellest in thy house], and who [standest] on [thy] "feet in the underworld! I am the god who sendeth forth rays of "light over the Thigh of (3) heaven, and I come forth to heaven "and I sit myself down by the God of Light *(Khu)*. Hail, I "have become helpless! Hail, I have become helpless! but I go "forward. I have become helpless, I have become helpless (4) "in the regions of those who plunder in the underworld."

CHAPTER LXXV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 13).]

Vignette : In the Saïte Recension the deceased is standing before the emblem of Ànnu (Heliopolis) (Lepsius, *op. cit.,* Bl. 28).

Text : (1) THE CHAPTER OF JOURNEYING TO ÀNNU (HELIOPOLIS) AND OF RECEIVING A THRONE THEREIN. The chancellor-in-chief, Nu, triumphant, saith :— (2)

"I have come forth from the uttermost parts of the earth, and "[I have] received my apparel(?) at the will(?) of the Ape. I penetrate into the holy habitations of those who are in [their] shrines "(*or* coffins), (3) I force my way through the habitations of the "god Remrem, and I arrive in the habitations of the god Àkhsesef, "I travel on through the holy chambers, and I pass into the "Temple of the god (4) Kemkem. The Buckle hath been given "unto me, it [hath placed] its hands upon me, it hath decreed "[to my service] its sister Khebent, and its mother Keḥkeḥet. It "placeth me (5) in [the eastern part of heaven wherein Rā riseth "and is exalted every day; and I rise therein and travel onward, "and I become a spiritual body *(sāḥ)* like the god, and they "set me][1] (6) on that holy way on which Thoth journeyeth when "he goeth to make peace between the two Fighting-gods (*i. e.,* "Horus and Set). He journeyeth, he journeyeth to the city of "Pe, and he cometh to the city of Ṭepu."

CHAPTER LXXVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 9).]

Vignette : This Chapter is without a vignette in the Theban Recension, but in the Saïte Recension a figure of the deceased is given above the Chapter (see Lepsins, *op. cit.,* Bl. 87).

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[1] The words in brackets are supplied from Naville, *op. cit.,* Bd. II. p. 158.

Text: (1) THE CHAPTER OF A MAN TRANSFORMING HIMSELF INTO WHATEVER FORM HE PLEASETH. (2) The chancellor-in-chief, Nu, triumphant, saith :—

"I have come into the House of the King by means of the "mantis *(ȧbit)* which led me hither. Homage to thee, (3) O "thou who fliest into heaven, and dost shine upon the son of "the white crown, and dost protect the white crown, let me "have my existence with thee! I have gathered together the great "god[s], I am mighty, I have made my way and I have travelled "along thereon."

CHAPTER LXXVII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 10).]

Vignette: A golden hawk, holding a flail, emblematic of rule (see Papyrus of Ani, sheet 25).

Text: (1) THE CHAPTER OF PERFORMING THE TRANSFORMATION INTO A HAWK OF GOLD. The chancellor-in-chief, Nu, triumphant, saith :— (2)

"I have risen, I have risen like the mighty hawk [of gold] "that cometh forth from his egg; I fly (3) and I alight like the "hawk which hath a back four cubits wide, and the wings of "which are like unto the mother-of-emerald of the south. (4) "I have come forth from the interior of the *Sektet* boat, and "my heart hath been brought unto me from the mountain of "the east. I have alighted (5) upon the *Āṭet* boat, and those "who were dwelling in their companies have been brought unto "me, and they bowed low in paying (6) homage unto me and "in saluting me with cries of joy. I have risen, and I have "gathered myself together like the beautiful hawk (7) of gold, "which hath the head of a *Bennu* bird, and Rā entereth in day "by day to hearken unto my words; I have taken my seat "among those (8) first-born gods of Nut. I am stablished, and "the divine Sekhet-ḥetep is before (9) me, I have eaten therein, "I have become a *khu* therein, I have an abundance therein—

"as much as I desire—the god Neprȧ hath given to me my "throat, and I have gained the mastery over (10) that which "guardeth (*or* belongeth to) my head."

CHAPTER LXXVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheets 13 and 14).]

Vignette: A hawk, painted green, holding a flail, and standing upon a pylon-shaped pedestal (see Papyrus of Ani, sheet 25).

Text: (1) THE CHAPTER OF MAKING THE TRANSFORMATION INTO A DIVINE HAWK. The chancellor-in-chief, Nu, triumphant, saith :—

"Hail, Great God, come now (2) to Ṭaṭṭu! Make thou smooth "for me the ways and let me go round about [to visit] my "thrones; I have renewed (?) myself, and I have raised myself up. "O grant thou that I may be feared, (3) and make thou me to "be a terror. Let the gods of the underworld be afraid of me, "and may they fight for me in their habitations which are therein. "(4) Let not him that would do me harm draw nigh unto me, "or injure (?) me, in the House of Darkness, that is, he that "clotheth and covereth the feeble one, and whose [name] is "hidden; (5) and let not the gods act likewise towards me. "[Hail], ye gods, who hearken unto [my] speech! Hail, ye rulers, "who are among the followers of Osiris! Be ye therefore silent, "O ye gods, (6) when one god speaketh unto another, for he "hearkeneth unto right and truth; and what I speak unto [him] "do thou also speak for me then, O Osiris. Grant thou that I "may journey round about [according to] that which cometh "forth from thy mouth concerning me, (7) and grant that I may "see thine own Form (*or* forms), and the dispositions of thy "Souls. Grant thou that I may come forth, and that I may have "power over my legs, and that I may have my existence there "like (8) unto that of Neb-er-tcher who is over [all]. May the "gods of the underworld fear me, and may they fight for me in "their habitations. Grant thou that I may move along therein "(9) together with the divine beings who journey onwards, and "may I be stablished upon my resting-place like the Lord of "Life. May I be joined unto Isis the divine lady, and may she "protect me (10) from him that would do an injury unto me; "and let not any one come to see the divine one naked and "helpless. May I journey on, may I come into the uttermost "(11) parts of heaven. I exchange speech with the god Seb, I "make supplication for divine food from Neb-er-tcher; the gods "of the underworld have fear of me, and they (12) fight for me "in their habitations when they see that thou hast provided me "with food, both of the fowl of the air and of the fish of the "sea. I am one of those *Khu*s who dwell with (13) the divine "*Khu,* and I have made my form like unto his divine Form, "when he cometh forth and maketh himself manifest in Ṭaṭṭu. "[I am] a spiritual body *(sāḥ)* (14) and possess my soul, and "will speak unto thee the things which concern me. O grant "thou that I may be feared, and make thou me to be a terror; "let the gods of the underworld be afraid of me, (15) and may "they fight for me in their habitations. I, even I, am the *Khu* "who dwelleth with the divine *Khu,* whom the god Tem him-"self hath created, (16) and who hath come into being from "the blossom (*i. e.,* the eyelashes) of his eye; he hath made to "have existence, and he hath made to be glorious (*i. e.,* to be "*Khu*s), and he hath made mighty thereby those who have their "existence along with him. Behold, he is the only One in Nu, "(17) and they sing praises (*or* do homage) unto him [when] "he cometh forth from the horizon, and the gods and the *Khu*s "who have come into being along with him ascribe [the lord-"ship of] terror unto him."

"I am one of those worms (?) which the eye of the Lord, the "only One, (18) hath created. And behold, when as yet Isis "had not given birth to Horus, I had germinated, and had "flourished, and I had become aged, (19) and I had become "greater than those who dwelt with the divine *Khu,* and who "had come into being along with him. And I had risen up like "the divine hawk, and Horus made for me a spiritual body (20) "containing his own soul, so that I might take possession of all "that belonged unto Osiris in the underworld. The double Lion-"god, the governor of the things which belong to the Temple "of the *nemmes* crown, (21) who dwelleth in his secret abode, "saith [unto me] :— 'Get thee back to the uttermost parts of "heaven, for behold, inasmuch as through thy form of Horus "thou hast become a spiritual body, *(sāḥ)* the *nemmes* crown is "not for thee; but (22) behold, thou hast the power of speech "even to the uttermost parts of heaven.' And I, the guardian, "took possession of the things of Horus [which belonged] unto "Osiris in the underworld, and Horus told aloud unto me (23) "the things which his divine father Osiris spake unto him in "years [gone by] on the day of his own burial. I have given "unto thee[1] the *nemmes* crown through the double Lion-god "that thou mayest pass onward (24) and mayest come to the "heavenly path, and that those who dwell in the uttermost parts "of the horizon may see thee, and that the gods of the under-"world may see thee and may fight for thee (25) in their habita-"tions. And of them is the Åuheṭ.[2] The gods, each and all of "them, who are the warders of the shrine of the Lord, the only "One, have fallen before my words. Hail! (26) He that is exalted "upon his tomb is on my side, and he hath bound [upon my "head] the *nemmes* crown, by the decree of the double Lion-"god on my behalf, and the god Åuheṭ hath prepared a way "for me. I, even I, am exalted (27) in my tomb, and the double "Lion-god hath bound the *nemmes* crown upon my [head], and "he hath also given unto me the double hairy covering of my "head. He hath stablished my heart through his own backbone, "he hath stablished my heart through his own (28) great and "exceeding strength, and I shall not fall through Shu. I make "my peace with the beautiful divine Brother, the lord of the "two uraei, adored be he! I, even I am he who knoweth the

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[1] Literally: "Thou hast given unto me."

[2] The variants are Åahet Åt, Åahet Åteḥ, and one papyrus gives the words: "I am the great god"; see Naville, *op. cit.*, Bd. II. p. 167.

"roads through the sky (29), and the wind thereof is in my body. "The bull which striketh terror [into men] shall not drive me "back, and I shall pass on to the place where lieth the ship-"wrecked mariner on the border of the Sekhet-neḥeḥ (*i. e.*, Field "of illimitable time), (30) and I shall journey on to the night and "sorrow of the regions of Åmenti. O Osiris, I shall come each "day into the House of the double Lion-god, and I shall come "forth therefrom into the House of (31) Isis, the divine lady. "I shall behold sacred things which are hidden, and I shall be "led on to the secret and holy things, even as they have granted "unto me (32) to see the birth of the Great God. Horus hath "made me to be a spiritual body through his soul, [and I see "what is therein. If I speak near the mighty ones of Shu they "repulse my opportunity. I am the guardian and I] take possession "of the things which Horus had from Osiris in the underworld. "I, even I, (33) am Horus who dwelleth in the divine *Khu*. [I] "have gained power over his crown, I have gained power over "his radiance, and I have travelled over the remote, illimitable "parts of (34) heaven. Horus is upon his throne, Horus is upon "his royal seat. My face is like unto that of the divine hawk, "my strength is like unto that of the divine hawk, and I am "one who hath been fully equipped by his divine Lord. I shall "come forth to Ṭaṭṭu, (35) I shall see Osiris, I shall pay homage "to him on the right hand and on the left, I shall pay homage "unto Nut, and she shall look upon me, and the gods shall look "upon me, together with the Eye of Horus who (36) is without "sight (?). They (*i. e.*, the gods) shall make their arms to come "forth unto me. I rise up [as] a divine Power, and [I] repulse "him that would subject me to restraint. They open unto me "the holy paths, they see (37) my form, and they hear that "which I speak. [Down] upon your faces, ye gods of the Ṭuat "(underworld), who would resist me with your faces and oppose "me with your powers, who lead along the stars which never "(38) rest, and who make the holy paths unto the Ḥemati abode "[where is] the Lord of the exceedingly mighty and terrible Soul. "Horus hath commanded that ye lift up your faces so that I "may (39) look upon you. I have risen up like the divine hawk, "and Horus hath made for me a spiritual body, through his "own soul, to take possession of that which belongeth to Osiris "(40) in the Ṭuat (underworld). I have bound up the gods with "divine tresses, and I have travelled on to those who ward their "Chambers, and who were on both sides of me. I have made "my roads and I have (41) journeyed on and have reached those "divine beings who inhabit their secret dwellings, and who are "warders of the Temple of Osiris. I have spoken unto them with "strength, and have made them to know (42) the most mighty "power of him that is provided with two horns [to fight] against "Suti; and I make them to know concerning him that hath "taken possession of the divine food, and who is provided with "the Might of Tem. (43) May the gods of the underworld [order] "a prosperous journey for me! O ye gods who inhabit your "secret dwellings, and who are warders of the Temple of Osiris, "and whose numbers are great and multitudinous, grant ye (44) "that I may come unto you. I have bound up and I have gathered "together the powers of Kesemu-enenet," or (as others say), "Kesemiu-enenet; and I have made holy (45) the Powers of the "paths of those who watch and ward the roads of the horizon, "and who are the guardians of the horizon of Ḥemati which is "in heaven. I have stablished habitations for Osiris, I have made "the ways holy (46) for him, I have done that which hath been "commanded, I have come forth to Ṭaṭṭu, I have seen Osiris, "I have spoken unto him concerning the matters of his first-"born son whom (47) he loveth and concerning the wounding "of the heart of Suti, and I have seen the divine one who is "without life. Yea, I have made them to know concerning the "counsels of the gods which Horus carried out (48) while his "father Osiris was not [with him]. Hail, Lord, thou most mighty "and terrible Soul! Verily, I, even I, have come, look thou upon "me, (49) and do thou make me to be exalted. I have made "my way through thy Ṭuat (underworld), and I have opened "up the paths which belong to heaven and also those which "belong to earth, and I have suffered no opposition therein. (50)

"Exalted [be thou] upon thy throne, O Osiris! Thou hast heard "fair things, O Osiris! Thy strength is vigorous, O Osiris. Thy "head is fastened unto thee, O Osiris. Thy brow is stablished, "(51) O Osiris. Thy heart is glad, [O Osiris]. Thy speech (?) "is stablished, [O Osiris], and thy princes rejoice. Thou art "stablished like the Bull of Åmentet. (52) Thy son Horus hath "risen like the sun upon thy throne, and all life is with him. "Millions of years minister unto him, and millions of years hold "him in fear; the company of the gods are his servants, and "the company of the gods hold him in fear. The god Tem, "(53) the Governor and only One of the gods, hath spoken "[these things], and his word passeth not away. Horus is both "the divine food and the sacrifice. [He] hath passed on (?) to "gather together [the members of] his divine father (54); Horus "is [his] deliverer, Horus is [his] deliverer. Horus hath sprung "from the water of his divine father and [from his] decay. He "hath become the Governor of Egypt. The gods labour for him, "and they toil for him for (55) millions of years; and he hath "made to live millions of years through his Eye, the only One "of its Lord (*or* Neb-s), Nebt-er-tcher."

Chapter LXXIX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheets 8 and 9).]

Vignette: The deceased kneeling in adoration before three gods (see Naville, *op. cit.*, Bd. I. Bl. 90).

Text: (1) THE CHAPTER OF BEING TRANSFORMED INTO THE GOVERNOR OF THE SOVEREIGN PRINCES. The chancellor-in-chief, Nu, triumphant, saith:— (2)

"I am the god Tem, the maker of heaven, the creator of things "which are, who cometh forth from the earth, who maketh to "come into being the seed which is sown, the lord of things "which shall be, who gave birth to the gods; [I am] the great "god who made himself, (3) the lord of life, who maketh to "flourish the company of the gods. Homage to you, O ye lords "of divine things (*or* of creation), ye pure beings whose abodes "are hidden! Homage to you, O ye everlasting lords, (4) whose "forms are hidden and whose shrines are hidden in places which "are unknown! Homage to you, (5) O ye gods, who dwell in "the Tenait(?)! Homage to you, O ye gods of the circuit of "the flooded lands of Qebḥu! Homage to you, O ye gods who "live in Ȧmentet! (6) Homage to you, O ye company of the "gods who dwell in Nut! Grant ye that I may come unto you, "for I am pure, (7) I am divine, I am a *khu,* I am strong, I "am endowed with a soul (*or* I am mighty), and I have brought "unto you incense, and sweet-smelling gums, and natron; I "have made an end of the spittle which floweth (8) from your "mouth upon me. I have come, and I have made an end of "the evil things which are in your hearts, and I have removed "the faults which ye kept [laid up against me]. I have brought to "you (9) the things which are good, and I make to come into "your presence Right and Truth. I, even I, know you, and I "know your names, and I know (10) your forms, which are un-"known, and I come into being along with you. My coming is "like unto that of the god who eateth men and (11) who liveth "upon the gods. I am mighty with you like the god who is "exalted upon his resting-place; the gods come to me in glad-"ness, and goddesses make supplication (12) unto me when they "see me. I have come unto you, and I have risen like your "two divine daughters. I have taken my seat in the (13) horizon, "and I receive my offerings upon my tables, and I drink drink-"offerings at eventide. My coming is [received] with (14) shouts "of joy, and the divine beings who dwell in the horizon ascribe "praises unto me, the divine spiritual body *(Sāḥ)*, the lord of "divine beings (15). I am exalted like the holy god who dwell-"eth in the Great Temple, and the gods rejoice when they see "me in my beautiful coming forth from the body of Nut, when "my mother Nut giveth birth unto me."

CHAPTER LXXX.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 28).]

Vignette : A god with the disk of the sun upon his head.

Text : (1) [THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE GOD WHO GIVETH LIGHT [IN] THE DARKNESS. Saith Osiris, the scribe Ani, triumphant :—

"I am (2) the girdle of the robe of the god Nu, which shineth "and sheddeth light upon that which belongeth to his breast, "which sendeth forth light into the darkness, which uniteth the "two fighting deities (3) who dwell in my body through the "mighty spell of the words of my mouth, which raiseth up "him that hath fallen—(4) for he who was with him in the "valley of Ȧbṭu (Abydos) hath fallen—and I rest. I have remembered him. I have taken possession of the god Ḥu in my "city, for I found (5) him therein, and I have led away captive "the darkness by my might. I have rescued the Eye [of the Sun] "when it waned at the coming of the festival of the fifteenth "day, (6) and I have weighed Sut in the celestial houses against "the Aged one who is with him. I have endowed (7) Thoth "[with what is needful] in the Temple of the Moon-god for "the coming of the fifteenth day of the festival. I have taken "possession of the *Ureret* crown ; Maāt (*i. e.,* right and truth) "is in my (8) body ; its mouths are of turquoise and rock-crystal. "My homestead is among the furrows which are [of the colour "of] lapis-lazuli. I am (9) Ḥem-Nu (?) who sheddeth light in "the darkness. I have come to give light in the darkness, which "is made light and bright [by me]. I have given light in the "darkness, (10) and I have overthrown the destroying crocodiles. "I have sung praises unto those who dwell in the darkness, I "have raised up those who (11) wept, and who had hidden their "faces and had sunk down in wretchedness ; and they did look "then upon me. [Hail, then,] ye beings, I am Ḥem-Nu (?), and "I will not let you hear concerning the matter. [I] have opened "[the way], I am Ḥem-Nu (?), [I] have made light the darkness, "I have come, having made an end of the darkness, which hath "become light indeed."

CHAPTER LXXXI A.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 11).]

Vignette : In the Papyrus of Nebseni (sheet 3) the vignette of this Chapter is simply a lotus flower in full bloom, but in the Papyrus of Ani (sheet 28) a human head is seen springing from the lotus which is growing in a pool of water. See also Lepsius, *op. cit.*, Bl. 31.

Text : (1) THE CHAPTER OF MAKING THE TRANSFORMATION INTO A LOTUS. The overseer of the palace, the chancellor-in-chief, Nu, saith :— (2)

"I am the pure lotus which springeth up from the divine "splendour that belongeth to the nostrils of Rā. I have made "[my way], and I follow on seeking for him who is Horus. I am "the pure one who cometh forth out of the Field."

CHAPTER LXXXI B.

[From the Papyrus of Paqrer (see Naville, *op. cit.*, Bd. I. Bl. 93).]

Vignette : A human head springing from a lotus.

Text : (1) THE CHAPTER OF MAKING THE TRANSFORMATION INTO A LOTUS. Saith Osiris Paqrer :— (2)

"Hail, thou lotus, thou type of the god Nefer-Temu! I am "the man that knoweth you, and (3) I know your names among "[those of] the gods, the lords of the underworld, and I am one "of (4) you. Grant ye that [I] may see the gods who are the "divine guides in the Ṭuat (underworld), and grant ye unto me "a place in (5) the underworld near unto the lords of Åmentet. "Let me arrive at a habitation in the land of Tchesert, and re-

"ceive me, O all ye gods, (6) in the presence of the lords of "eternity. Grant that my soul may come forth whithersoever it "pleaseth, and let it not be driven away from the presence of "the great company of the gods."

Chapter LXXXII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheets 9 and 10).]

Vignette : The god Ptaḥ in a shrine, before which is a table of offerings.

Text : (1) THE CHAPTER OF MAKING THE TRANSFORMATION INTO PTAḤ, OF EATING CAKES, AND OF DRINKING ALE, AND OF UNFETTERING THE STEPS, AND OF BECOMING A LIVING BEING IN ÅNNU (Heliopolis). The chancellor-in-chief, Nu, triumphant, saith :— (2)

"I fly like a hawk, I cackle like the *smen* goose, and I perch "(3) upon that abode of the underworld *(ȧat)* on the festival "of the great Being. That which is an abomination unto me, "that which is an abomination unto me, I have not eaten ; filth "is an abomination unto me and I have not eaten thereof, (4) "and that which is an abomination unto my *ka* hath not entered "into my belly. Let me, then, live upon that which the gods "and the *Khu*s decree for me ; (5) let me live and let me have "power over cakes ; let me eat them before the gods and the *Khu*s "[who have a favour] unto (6) me; let me have power over [these "cakes] and let me eat of them under the [shade of the] leaves "of the palm tree of the goddess Hathor, (7) who is my divine "Lady. Let the offering of the sacrifice, and the offering of cakes, "and vessels of libations be made in Ånnu ; let me clothe my-"self in (8) the *ṭaȧu* garment [which I shall receive] from the "hand of the goddess Tait ; let me stand up and let me sit "down (9) wheresoever I please. My head is like unto that of "Rā, and [when my members are] gathered together [I am] like "unto Tem ; the four [sides of the domain] of Rā, (10) and the "width of the earth four times. I come forth. My tongue is "like unto that of Ptaḥ and my throne is like unto that of the "goddess Hathor, and I make mention of the words of Tem, "my father, (11) with my mouth. He it is who constraineth "the handmaid, the wife of Seb, and before him are bowed "[all] heads, and there is fear of him. Hymns of praise are "repeated for [me] by reason of [my] mighty acts, and I am "decreed to be the divine (12) Hair of Seb, the lord of the "earth and to be the protector therein. The god Seb refresheth "me, and he maketh his risings to be mine. Those who dwell "in Ȧnnu (13) bow down their heads unto me, for I am their "lord and I am their bull. I am more powerful than the lord "of time, and I shall enjoy the pleasures of love, and shall gain "the mastery over millions of years."

CHAPTER LXXXIII.[1]

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 10).]

Vignette: A *Bennu* bird.

Text: (1) [THE CHAPTER OF MAKING THE TRANSFORMATION INTO (2) A BENNU BIRD.] The chancellor-in-chief, Nu, triumphant, saith :— (3)

"I came[2] into being from unformed matter. I came into "existence like the god Kheperȧ, I have germinated like the "things which germinate (*i. e.*, plants), and I have dressed myself "like the (4) Tortoise.[3] I am [of] the germs of every god. I am "Yesterday of the four [quarters of the world] and of those "seven Uraei which came into existence in Ȧmentet, that is to "say, [Horus, who emitteth light from his divine body. (5) He "is] the god [who] fought against Suti, but the god Thoth "cometh between them through the judgment of him that dwell-

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[1] In the Papyrus of Nu the text which is given under the title of Chapter LXXXIII is that of Chapter CXXIV; Chapters LXXXIII and LXXXIV are given under the title of Chapter LXXXIV.

[2] Literally: "I flew."

[3] I believe that "Turtle" is the correct translation.

"eth in (6) Sẹkhem, and of the Souls who are in Ȧnnu, and "there is a stream between them (7) I have come by day, and I "have risen in the footsteps of the gods. I am the god Khensu, "who driveth back all that oppose him."

Rubric : [IF] THIS CHAPTER [BE KNOWN BY THE DECEASED] HE SHALL COME FORTH PURE BY DAY AFTER HIS DEATH, AND HE SHALL PERFORM WHATSOEVER TRANSFORMATIONS HIS HEART DESIRETH. HE SHALL BE IN THE FOLLOWING OF UN-NEFER, AND HE SHALL BE SATISFIED WITH THE FOOD OF OSIRIS AND WITH SEPULCHRAL MEALS. [HE] SHALL SEE THE DISK, [HE] SHALL BE IN GOOD CASE UPON EARTH BEFORE RĀ, AND HE SHALL BE TRIUMPHANT BEFORE OSIRIS, AND NO EVIL THING WHATSOEVER SHALL HAVE DOMINION OVER HIM FOR EVER AND EVER.

CHAPTER LXXXIV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 10).]

Vignette : A heron.

Text : [THE CHAPTER OF MAKING THE TRANSFORMATION INTO A HERON. The chancellor-in-chief, Nu, triumphant, saith :—] (8) "[I] have gotten dominion over the beasts that are brought "for sacrifice, with the knives which are [held] at their heads, "and at their hair, and at their (9) . . . . [Hail], Aged ones "[hail,] *Khu*s, who are provided with the opportunity, the chan-"cellor-in-chief, the overseer of the palace, Nu, triumphant, (10) "is upon the earth, and what he hath slaughtered is in heaven ; "and what he hath slaughtered is in heaven and he is upon the "earth. Behold, I am strong, and I work mighty deeds to the "very heights of heaven. (11) I have made myself pure, and [I] "make the breadth of heaven [a place for] my footsteps [as I go] "into the cities of Ȧuḳert ; I advance, and I go forward (12) "into the city of Unnu (Hermopolis). I have set the gods upon "their paths, and I have roused up the exalted ones who dwell "in their shrines. Do I not know Nu? (13) Do I not know Ta-"tunen? Do I not know the beings of the colour of fire who "thrust forward their horns? Do I not know [every being having] "incantations unto whose words I listen? (14) I am the *Smam* "bull [for slaughter] which is written down in the books. The "gods crying out say: 'Let your faces be gracious to him that "cometh onward'. The light (15) is beyond your knowledge, and "ye cannot fetter it; and times and seasons are in my body. "I do not utter words to the god Ḥu, [I do not utter words of] "wickedness instead of [words of] right and truth, (16) and each "day right and truth come upon my eyebrows. At night taketh "place the festival of him that is dead, the Aged One, who is "in ward [in] the earth."

CHAPTER LXXXV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 9).]

Vignette: A soul.

Text: (1) THE CHAPTER OF MAKING THE TRANSFORMATION INTO A LIVING SOUL, AND OF NOT ENTERING INTO THE CHAMBER OF TORTURE; whosoever knoweth [it] shall not see corruption. The chancellor-in-chief, Nu, triumphant, saith:— (2)

"I am the divine Soul of Rā proceeding from the god Nu; "that divine Soul which is God, [I am] the creator of the divine "food, and that which is an abomination unto me is sin (3) whereon I look not. I proclaim right and truth, and I live therein. "I am the divine food, which is not corrupted in my name (4) of "Soul: I gave birth unto myself together with Nu in my name "of Kheperȧ in whom I come into being day by day. I am the "lord of (5) light, and that which is an abomination unto me "is death; let me not go into the chamber of torture which is "in the Ṭuat (underworld). I ascribe honour [unto] Osiris, and "I make to be at peace the heart[s] of (6) those beings who dwell "among the divine things which [I] love. They cause the fear "of me [to abound], and they create awe of (7) me in those beings "who dwell in their divine territories. Behold, I am exalted upon "my standard (8), and upon my seat, and upon the throne which "is adjudged [to me]. I am the god Nu, and the workers of iniquity shall not destroy me (9). I am the first-born god of primeval matter, that is to say, the divine Soul, even the (10) Souls "of the gods of everlastingness, and my body is eternity. My "Form is everlastingness, and is the lord of years (11) and the "prince of eternity. [I am] the creator of the darkness who maketh "his habitation in the uttermost parts of the sky, [which] I love "(12), and I arrive at the confines thereof. I advance upon my "feet, I become master of (13) my vine, I sail over the sky which "formeth the division [betwixt heaven and earth], [I] destroy "the hidden (14) worms that travel nigh unto my footsteps which "are towards the lord of the two hands and arms. My soul is "the Souls of the souls (15) of everlastingness, and my body is "eternity. I am the divine exalted being who is the lord of the "land of Tebu. 'I am the Boy (16) in the city and the Young "man in the plain' is my name; 'he that never suffereth corruption' is my name. I am the Soul, the creator of the god "Nu who maketh his habitation in (17) the underworld: my "place of incubation is unseen and my egg is not cracked. I have "done away with all my iniquity, and I shall see my divine "Father, (18) the lord of eventide, whose body dwelleth in Ȧnnu. "I travel (?) to the god of night (?), who dwelleth with the god "of light, by the western region of the Ibis (*i. e.*, Thoth)."

Chapter LXXXVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 10).]

Vignette: A swallow perched upon a conical object.

Text: (1) THE CHAPTER OF MAKING THE TRANSFORMATION INTO A SWALLOW. The chancellor-in-chief, Nu, triumphant, saith:— (2)

"I am a swallow, I am a swallow. I am the Scorpion, the "daughter of Rā. Hail, ye gods, whose scent is sweet; hail, ye "gods, whose scent is sweet! [Hail,] Flame, which cometh forth "from the horizon! Hail, thou who art in the city, I have brought "the Warden of his Bight therein. O stretch out unto me thy "hand so that I may be able to pass my days in the Pool of "Double Fire, and (4) let me advance with my message, for I "have come with words to tell. O open [thou] the doors to me "and I will declare the things which have been (5) seen by me. "Horus hath become the divine prince of the Boat of the Sun, "and unto him hath been given the throne of his divine father "Osiris, and (6) Set, that son of Nut, [lieth] under the fetters "which he had made for me. I have made a computation of "what is in the city of Sekhem, (7) I have stretched out both "my hands and arms at the word (?) of Osiris, I have passed "on to judgment, and I have come that [I] may (8) speak; "grant that I may pass on and declare my tidings. I enter in, "[I am] judged, and [I] come forth worthy at (9) the gate of "Neb-er-tcher. I am pure at the great place of the passage of "souls, I have done away with (10) my sins, I have put away "mine offences, and I have destroyed the evil which appertained "unto my members upon earth. Hail, ye divine beings who guard "the doors, make ye for me (11) a way, for, behold, I am like "unto you. I have come forth by day, I have journeyed on on "my legs, I have gained the mastery over my footsteps [before] "the God of Light, (12) I know the hidden ways and the doors "of the Sekhet-Åaru, verily I, even I, have come, (13) I have "overthrown mine enemies upon earth, and yet my perishable "body is in the grave!"

Rubric: IF THIS CHAPTER BE KNOWN [BY THE DECEASED], HE SHALL COME FORTH BY DAY, HE SHALL NOT BE TURNED BACK AT (14) ANY GATE IN THE UNDERWORLD, AND HE SHALL MAKE HIS TRANSFORMATION INTO A SWALLOW REGULARLY AND CONTINUALLY.

CHAPTER LXXXVII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 11).]

Vignette : The serpent Sata with human legs.

Text : (1) THE CHAPTER OF MAKING THE TRANSFORMATION INTO THE SERPENT SATA. The chancellor-in-chief (2), Nu, triumphant, saith :— (3)

"I am the serpent Sata whose years are many.[1] I die and I "am born again each day. I am the serpent Sata which dwell-"eth in the uttermost parts of the earth. I die, and I am born "again, and I renew myself, and I grow young (5) each day."

CHAPTER LXXXVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 11).]

Vignette : A crocodile upon a pylon or gateway.

Text : (1) THE CHAPTER OF MAKING THE TRANSFORMATION INTO A CROCODILE. The chancellor-in-chief (2), Nu, triumphant, saith :—

"I am the divine crocodile which dwelleth in his terror, I am "the divine crocodile, and I seize [my prey] like (4) a ravening "beast. I am the great and Mighty Fish which is in the city "of Qem-ur. I am (5) the lord to whom bowing and prostrations "[are made] in the city of Sekhem."

CHAPTER LXXXIX.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 17).]

Vignette : The mummy of the deceased lying upon a bier ; above is his soul in the form of a human-headed bird, holding *shen*, the emblem of eternity, in its claws.

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[1] Literally, "dilated with years."

Text: (1) THE CHAPTER OF CAUSING THE SOUL TO BE UNITED TO ITS BODY IN THE UNDERWORLD. The Osiris Ani, triumphant, saith :—

"Hail, thou god Ȧnniu (*i. e.,* Bringer)! Hail, thou god Peḥrer "(*i. e.,* Runner),[2] who dwellest in thy hall! [Hail,] great God! "Grant thou that my soul may come unto me from wheresoever "it may be. If [it] would tarry, then let my soul be, brought "(3) unto me from wheresoever it may be, for thou shalt find "the Eye of Horus standing by thee like unto those beings who "are like unto Osiris, and who never lie down in death. Let "not (4) the Osiris Ani, triumphant, lie down in death among "those who lie down in Ȧnnu, the land wherein souls are joined "unto their bodies even in thousands. Let me have possession "of my *ba* (soul), and of my *khu,* and let me triumph (5) there-"with in every place wheresoever it may be. [Observe these things "which [I] speak, for it hath staves with it][1]; observe then, O ye "divine guardians of heaven, my soul [wheresoever it may be].[1] "If it would (6) tarry, do thou make my soul to look upon my "body,[2] for thou shalt find the Eye of Horus standing by thee "(7) like those [beings who are like unto Osiris].

"Hail, ye gods, who tow along the boat of the lord of millions "of years, who bring [it] (8) above the underworld and who make "it to travel over Nut, who make souls to enter into [their] spiritual "bodies, (9) whose hands are filled with your ropes and who clutch "your weapons tight, destroy ye (10) the Enemy; thus shall the "boat of the sun be glad and the great God shall set out on his "journey in peace. And behold, grant ye that the soul of Osiris "Ani, (11) triumphant, may come forth before the gods and "that it may be triumphant along with you in the eastern part "of the sky to follow unto the place where it was yesterday; "[and that it may have] peace, peace in Ȧmentet. (12) May "it look upon its material body, may it rest upon its spiritual

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1. Added from the Papyrus of Nebseni.
2. The Papyrus of Nebseni has: "make thou me to see my soul and my shade."

"body; and may its body neither perish nor suffer corruption "for ever."

Rubric: [THESE] WORDS ARE TO BE SAID OVER A SOUL OF GOLD INLAID WITH PRECIOUS STONES AND PLACED ON THE BREAST OF OSIRIS.

CHAPTER XC.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 8).]

Vignette: A jackal walking towards the funeral mountain (see Naville, *op. cit.*, Bd. I. Bl. 102), or the deceased standing upright in the presence of the god Thoth who is about to give unto him a roll of papyrus (see Lepsius, *op. cit.*, Bl. 33).

Text: (1) THE CHAPTER OF DRIVING EVIL RECOLLECTIONS FROM THE MOUTH. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, the son of the overseer of the palace, the chancellor-in-chief, Åmen-ḥetep, triumphant, saith:—(2)

"Hail, thou that cuttest off heads, and slittest brows, thou "being who puttest away the memory of evil things from the "mouth of the *Khu*s by means of the incantations which they "have within them, look not upon me with the [same] eyes (3) "with which thou lookest upon them. Go thou round about on "thy legs, and let thy face be [turned] behind thee so that thou "mayest be able to see the divine slaughterers of the god Shu "who are coming up (4) behind thee to cut off thy head, and "to slit thy brow by reason of the message of violence [sent] "by thy lord, and to see(?) that which thou sayest. Work thou "for me so that the memory of evil things shall dart (5) from "my mouth; let not my head be cut off; let not my brow be "slit; and let not my mouth be shut fast by reason of the incantations which thou hast within thee, according to that which "thou doest for the *Khu*s through (6) the incantations which "they have within themselves. Get thee back and depart at the "[sound of] the two speeches which the goddess Isis uttered "when thou didst come to cast the recollection of evil things "into the mouth of Osiris (7) by the will of Suti his enemy, "saying, 'Let thy face be towards thy privy parts, and look "upon that face which cometh forth from the flame of the Eye "of Horus against thee from within the Eye of Tem,' and the "calamity (8) of that night which shall consume thee. And Osiris "went back, for the abomination of thee was in him ; and thou "didst go back, for the abomination of him is in thee. I have "gone back, for the abomination of thee is in me ; and thou "shalt go back, for the abomination of me is in thee. (9) Thou "wouldst come unto me, but I say that thou shalt not advance "to me so that I come to an end, and [I] say then to the divine slaughterers of the god Shu, 'Depart'."

CHAPTER XCI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 6).]

Vignette: The soul of the deceased, in the form of a human-headed bird, standing in front of a pylon (see Papyrus of Ani, sheet 17).

Text: (1) THE CHAPTER OF NOT LETTING (2) THE SOUL OF NU, TRIUMPHANT, BE CAPTIVE IN THE UNDERWORLD. He saith:—

"Hail, thou who art exalted! [Hail,] thou who art adored! "O thou mighty one of Souls, thou divine Soul, thou possessor of "(2) terrible power, who dost put the fear of thyself into the gods, "thou who art crowned upon thy throne of majesty, I pray thee "to make a way for the *ba* (soul), and for the *khu,* and for the "*khaibit* (shade) of the overseer of the palace, the chancellor-in-"chief, Nu, triumphant (3) [and let him be] provided therewith. "I am a perfect *khu,* and I have made [my] way unto the place "wherein dwell Rā and Hathor."

Rubric: IF THIS CHAPTER BE KNOWN [BY THE DECEASED] HE SHALL BE ABLE TO TRANSFORM HIMSELF INTO A *KHU* PROVIDED [WITH HIS SOUL AND WITH HIS SHADE] IN THE UNDERWORLD, AND HE SHALL NEVER BE HELD CAPTIVE AT ANY DOOR IN ÅMENTET, IN ENTERING IN OR IN COMING OUT.[1]

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[1] This Rubric is taken from the Papyrus of Ani, sheet 17.

CHAPTER XCII.

[From the Papyrus of Nebseni, (Brit. Mus. No. 9,900, sheet 6).]

Vignette : The soul of the deceased, in the form of a human-headed bird, flying out from the doorway of the tomb. Variant vignettes represent the deceased as having opened the door of the tomb and having his soul by his side, or as standing before the open door with hands stretched out to embrace his soul. An interesting vignette represents the disk of the sun with rays shooting forth from it above the tomb, and the soul of the deceased hovering over his shade, drawn in solid black colour, which has just emerged therefrom (see Naville, *op. cit.*, Bd. I. Bl. 104).

Text : (1) THE CHAPTER OF OPENING THE TOMB TO THE SOUL [AND] TO THE SHADE OF OSIRIS the scribe Nebseni, the lord of reverence, born of the lady of the house Mut-restha, triumphant, SO THAT HE MAY COME FORTH BY DAY AND (2) HAVE DOMINION OVER HIS FEET. [He saith :—]

"That which was shut fast hath been opened, that is to say, "he that lay down in death [hath been opened]. That which "was open hath been shut to my soul through the command of "the Eye of Horus, (3) which hath strengthened me and which "maketh to stand fast the beauties which are upon the forehead "of Rā, whose strides are long as [he] lifteth up [his] legs [in "journeying]. I have made for myself a way, my members are "mighty (4) and are strong. I am Horus the avenger of his "divine father. I am he who bringeth along his divine father, "and who bringeth along his mother by means of his sceptre (?). "And the way shall be opened unto him who hath (5) gotten "dominion over his feet, and he shall see the Great God in the "Boat of Rā, [when] souls are counted therein at the bows, (6) "and when the years also are counted up. Grant that the Eye "of Horus, which maketh the adornments of light to be firm "upon the (7) forehead of Rā, may deliver my soul for me, and "let there be darkness upon your faces, O ye who would hold "fast Osiris. O keep not captive my soul, O keep not ward (8) "over my shade, but let a way be opened for my soul [and] "for my shade, and let [them] see the Great God in the shrine "(9) on the day of the judgment of souls, and let [them] recite "the utterances of Osiris, whose habitations are hidden, to those "who guard the members of Osiris, and (10) who keep ward "over the *Khus*, and who hold captive the shades of the dead "who would work (11) evil against me, so that they shall [not] "work evil against me. May a way for thy double (*ka*) along "with thee and along with [thy] soul be prepared by those who "keep ward over the members of Osiris, and who hold captive "(12) the shades of the dead. Heaven shall [not] keep thee, the "earth shall [not] hold thee captive, thou shalt not have thy "being with the divine beings who make slaughter, (13) but "thou shalt have dominion over thy legs, and thou shalt advance to thy body straightway in the earth [and to] those who "belong to the shrine and guard the members of Osiris."

CHAPTER XCIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 6).]

Vignette: A Buckle with human hands and arms which grasp the deceased by his left arm (see Naville, *op. cit.*, Bd. I. Bl. 105). In the Ani Papyrus (plate 17) and in the Saïte Recension the vignette shews the deceased standing, with both hands raised in adoration, before a god who is seated in a boat and who has his head turned so that his face looks backwards (see Lepsius, *op. cit.*, Bl. 34).

Text: (1) THE CHAPTER OF NOT SAILING TO THE EAST IN THE UNDERWORLD. The chancellor-in-chief, Nu, triumphant, saith :— (2)

"Hail, phallus of Rā, who departest from thy calamity [which "ariseth] through opposition (?), the cycles have been without "movement for millions of years. I am stronger (3) than the "strong, I am mightier than the mighty. If I sail away or if "I be snatched away to the east through the two horns," or (as "others say), "if any evil and abominable thing be done unto "me at the feast of the devils, the phallus of Rā shall be swal-"lowed up, (5) [along with] the head of Osiris. And behold me, "for I journey along over the fields wherein the gods mow down "those who make reply unto [their words]; now verily (6) the "two horns of the god Kheperȧ shall be thrust aside; and verily "pus shall spring into being in the eye of Tem along with cor-"ruption if I be kept in restraint, or if I have gone (7) towards "the east, or if the feast of devils be made in my presence, or "if any malignant wound be inflicted upon me." [1]

CHAPTER XCIV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 12).]

Vignette : The deceased seated with a table before him on which rest an ink-pot and the palette of a scribe: in the Saïte Recension (see Lepsius, *op. cit.*, Bl. 34) the deceased is offering an ink-pot and a palette to the god Thoth.

Text : (1) THE CHAPTER OF (2) PRAYING FOR AN INK-POT AND FOR A PALETTE. The chancellor-in-chief, Nu, triumphant, saith :—

"Hail, aged god, who dost behold thy divine father and who "art the guardian of the book (3) of Thoth, [behold I have "come; I am endowed with glory, I am endowed with strength, "I am filled with might, and I am supplied with the books of "Thoth], and I have brought [them to enable me] to pass through "the god Aker who dwelleth in Set. I have brought the ink-"pot and the palette as being the objects which are in the hands "(4) of Thoth; hidden is that which is in them. Behold me "in the character of a scribe! I have brought the offal of Osiris, "and I have written thereon (5). I have made (*i. e.*, copied) the "words of the great and beautiful god each day fairly. O Ḥeru-"khuti, thou didst order me and I have made (*i. e.*, copied) "what is right and true, and I do bring it unto thee each day."

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[1] The Papyrus of Ani (see plates 16 and 17) contains what are, apparently, two versions of this Chapter; the texts of both are given in the accompanying volume.

CHAPTER XCV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 7).]

Vignette : The deceased standing before Thoth with both hands raised in adoration of the god (see Naville, *op. cit.*, Bd. I. Bl. 107). In the papyrus of User-ḥāt (Brit. Mus. No. 10,009), which probably belongs to the period of the XVIIIth dynasty, the vignette is a goose, but this arises from the fact that the Chapter is there called "[The Chapter] of making the transformation into a goose".

Text : (1) THE CHAPTER OF BEING NIGH UNTO THOTH. The chancellor-in-chief, Nu, triumphant, saith :— (2)

"I am he who sendeth forth terror into the powers of rain "and thunder, and I ward off from the great divine lady the "attacks of violence. [I have smitten like the god Shāṭ (*i. e.*, "the god of slaughter), and I have poured out libations of cool "water like the god Ashu, and I have worked for the great divine lady [to ward off] the attacks of violence], I have made "to flourish [my] knife along with the knife (3) which is in the "hand of Thoth in the powers of rain and thunder."

CHAPTERS XCVI AND XCVII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheets 19 and 20).]

Vignette : The deceased standing behind the god Thoth.

Text : (1) THE CHAPTER OF BEING NIGH UNTO THOTH AND OF GIVING GLORY UNTO A MAN IN THE UNDERWORLD. The chancellor-in-chief, Nu, triumphant, saith :—

"I am the god Ḥer-åb-maat-f (*i. e.*, 'he that is within his eye'), "and I have come to give (2) right and truth to Rā ; I have "made Suti to be at peace with me by means of offerings made "to the god Aker and to the Ṭesheru deities, and by [making] "reverence unto Seb."[1]

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[1] The XCVIth Chapter ends here according to the Saïte Recension (see Lepsius, *op. cit.*, Bl. 34).

[The following] words are to be recited in the *Sektet* boat :— "[Hail,] (3) sceptre of Anubis, I have made the four *Khu*s who "are in the train of the lord of the universe to be at peace with "me, and I am the lord of the fields through their decree. (4) "I am the divine father Bāḥ (*i. e.,* the god of the water-flood), "and I do away with the thirst of him that keepeth ward over "the Lakes. Behold ye me, then, O great (5) gods of majesty "who dwell among the Souls of Ȧnnu, for I am lifted up over "you. I am the god Menkh (*i. e.,* Gracious one) who dwelleth "among you. (6) Verily I have cleansed my soul, O great god "of majesty, set not before me the evil obstacles which issue "from thy mouth, (7) and let not destruction come round about "me, or upon me. I have made myself clean in the Lake of "making to be at peace, [and in the Lake of] weighing in the "balance, and I have bathed myself in Netert-utchat, which is "under the holy sycamore tree (8) of heaven. Behold [I am] bathed, [and I have] triumphed [over] all [mine enemies] straightway who come forth and rise up against right and truth. I am "right and true in the earth. I, even I, have spoken (?) with my "mouth [which is] the power of the Lord, the Only one, Rā "the mighty, who liveth upon right and truth. Let not injury "be inflicted upon me, [but let me be] clothed on the day of "those who go forward (?) (10) to every [good] thing."

CHAPTER XCVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 9).]

Vignette : In the Theban papyri this Chapter has no vignette ; in the Saïte Recension (see Lepsius, *op. cit.*, Bl. 35) the vignette represents the deceased standing with his right hand outstretched in the act of addressing a god who is seated in a boat.

Text : (1) THE CHAPTER OF BRINGING ALONG A BOAT IN HEAVEN. The chancellor-in-chief, triumphant, saith :— (2)

"Hail to thee, O thou Thigh which dwellest in the northern "heaven in the Great Lake, which art seen and which diest not.

"I have stood up over thee when thou didst rise like a god. I "have seen thee, (3) and I have not lain down in death; I have "stood over thee, and I have risen like a god. I have cackled "like a goose, and I have alighted like the hawk (4) by the "divine clouds and by the great dew. I have journeyed from "the earth to heaven. The god Shu hath [made] me to stand "up, the god of Light (5) hath made me to be vigorous by the "two sides of the ladder, and the stars which never rest set "[me] on [my] way and bring [me] away from slaughter. I bring "along with me the things which drive back (6) calamities as "I advance over the passage of the god Pen; thou comest, how "great art thou, O god Pen! I have come from the Pool of "(7) Flame which is in the Sekhet-Sàsà (*i. e.,* the Field of Fire). "Thou livest in the Pool of Flame in Seket-Sàsà, and (8) I "live upon the staff of the holy [god]. Hail, thou god Kaa, "who dost bring those things which are in the boats by the ". . . . . (9) I stand up in the boat and I guide myself "[over] the water; I have stood up in the boat and the god "hath guided me. I have stood up. I have spoken. [I am master "of the] (10) crops. I sail round about as I go forward, and "the gates which are in Sekhem (Letopolis) are opened unto "me, and fields are awarded unto me in the city of Unnu (Hermopolis), (11) and labourers (?) are given unto me together "with those of my own flesh and bone."

CHAPTER XCIX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheets 21 and 22).]

Vignette : The deceased and a boatman in a boat (see Naville, *op. cit.*, Bd. I. Bl. 110).

Text : (1) THE CHAPTER OF BRINGING ALONG A BOAT IN THE UNDERWORLD. (2) The chancellor-in-chief, Nu, triumphant, saith :—

"Hail, ye who bring along the boat over the evil back [of "Āpepi], grant that I may bring the boat along, and coil up "(3) [its] ropes in peace, in peace. Come, come, hasten, hasten, "for I have come to see my father Osiris, the lord of the *ȧnsi* "garment, who hath gained the mastery (4) with joy of heart. "Hail, lord of the rain-storm, thou Male, thou Sailor! Hail, "thou who dost sail over the evil back of Āpep! Hail, thou "that dost bind up heads and dost stablish the bones of the "neck (5) when thou comest forth from the knives. Hail, thou "who art in charge of the hidden boat, who dost fetter Āpep, "grant that I may bring along the boat, and that I may coil "up (6) the ropes and that I may sail forth therein. This land "is baleful, and the stars have over-balanced themselves and "have fallen upon their faces therein, and they have not found "anything which will help them to ascend again: their path is "blocked by (7) the tongue of Rā. Ȧnṭebu [is] the guide of the "two lands. Seb is stablished [through] their rudders. (8) The "power which openeth the Disk. The prince of the red beings. "I am brought along like (9) him that hath suffered shipwreck; "grant that my *Khu,* my brother, may come to me, and that "[I] may set out for the place whereof thou (10) knowest."

"Tell me my name," saith the wood whereat I would anchor; "Lord of the two lands who dwellest in the Shrine," is thy name.

"Tell me my name," (11) saith the Rudder; "Leg of Ḥāpiu" is thy name.

"Tell me my name," saith the (12) Rope; "Hair with which "Ȧnpu (Anubis) finisheth the work of my embalmment" is thy name.

"Tell us our name," say the Oar-rests; "Pillars of the under-"world" is your name.

"Tell me (14) my name," saith the Hold; "Akar" is thy name.

"Tell me my name," saith the Mast; (15) "He who bringeth "back the great lady after she hath gone away" is thy name.

"Tell me my name," saith the (16) Lower deck; "Standard "of Ȧp-uat" is thy name.

"Tell me my name," saith the Upper post; (17) "Throat of "Mesthȧ" is thy name.

"Tell me my name," saith the Sail; (18) "Nut" is thy name.

"Tell us our name," say the Pieces of leather; "Ye who are "made from the hide (19) of the Mnevis Bull, which was burned "by Suti," is your name.

"Tell us our name," (20) say the Paddles; "Fingers of Horus "the first-born" is your name.

"Tell me (21) my name," saith the *Mātchabet*; "The hand "of Isis, which wipeth away the blood from the (22) Eye of "Horus," is thy name.

"Tell us our names," say the Planks which are in its (22) "hulk; "Mesthi, Ḥāpi, Ṭuamāutef, Qebḥ-sennuf, (23) Ḥaqau "(*i. e.,* he who leadeth away captive), Thet-em-āua (*i. e.,* he who "seizeth by violence), Maa-ȧn-tef (*i. e.,* he who seeth what the "father bringeth), and Ȧri-nef-tchesef (*i. e.,* he who made him- "self)," are your names.

"Tell us our name," say the Bows; "He who is at the head "of his nomes" (24) is your name.

"Tell me my name," saith the Hull; "Mert" is thy name.

"Tell me my name," saith the Rudder; "Āqa" (*i. e.,* true "one) is thy name, O thou who shinest from the water, (25) "hidden beam (?) is thy name.

"Tell me my name," saith the Keel; "Thigh (*or* Leg) of Isis, "which Rā cut off with the knife (26) to bring blood into the "*Sektet* boat," is thy name.

"Tell me my name," saith the Sailor; "Traveller" is thy name.

"(27) Tell me my name," saith the Wind by which thou art "borne along; "The North Wind which cometh from Tem to "the nostrils of Khenti-Ȧmenti"[1] (28) is thy name.

"Tell me my name," saith the River, "if thou wouldst travel "upon me"; "Those which can be seen" is thy name.

"Tell us our name," say the River-Banks; "Destroyer of the "god (29) Āu-ā (*i. e.,* he of the spacious hand) in the water- "house" is thy name.

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[1] *I. e.,* the "Governor of Ȧmenti", *or* Osiris.

"Tell me my name," saith the Ground, "if thou wouldst walk "upon me"; "The Nose of heaven which proceedeth from the "god Utu, (30) who dwelleth in the Sekhet-Åaru, and who cometh "forth with rejoicing therefrom," is thy name.

THEN SHALL BE RECITED BEFORE THEM THESE WORDS :—

"Hail to you, O ye divine beings with splendid *Ka*s, ye divine "lords (31) of things, who exist and who live for ever, and [whose] "double period of an illimitable number of years is eternity, I "have made a way unto you, grant ye me food and sepulchral "meals for my mouth, [and grant that] I may speak (32) there-"with, and that the goddess Isis [may give me] loaves and cakes "in the presence of the great god. I know the great god before "whose nostrils ye place (33) *tchefau* food, and his name is "Thekem ; both when he maketh his way from the eastern ho-"rizon of heaven and when he journeyeth into the western ho-"rizon of heaven may his journey be (34) my journey, and his "going forth my going forth. Let me not be destroyed at the "*Mesqet* chamber, and let not the devils gain dominion over "my members. I have my cakes (35) in the city of Pe, and I "have my ale in the city of Ṭepu, and let the offerings [which "are given unto you] be given unto me this day. Let my offerings "be wheat and barley; let my offerings (36) be *ānti* unguent "and linen garments; let my offerings be for life, strength, and "health : let my offerings be a coming forth by day in any "form whatsoever (37) in which it may please me to appear "in Sekhet-Åarru."

Rubric : IF THIS CHAPTER BE KNOWN [BY THE DECEASED] HE SHALL COME FORTH INTO SEKHET-ÅARRU, (38) AND BREAD, AND WINE, AND CAKES SHALL BE GIVEN UNTO HIM AT THE ALTAR OF THE GREAT GOD, AND FIELDS, AND AN ESTATE [SOWN] WITH WHEAT AND BARLEY, WHICH THE FOLLOWERS OF HORUS SHALL (39) REAP FOR HIM. AND HE SHALL EAT OF THAT WHEAT AND BARLEY, AND HIS LIMBS SHALL BE NOURISHED THEREWITH, AND HIS BODY SHALL BE LIKE UNTO THE BODIES OF THE GODS, AND HE SHALL COME FORTH INTO (40) SEKHET-ÅARRU IN ANY FORM WHATSOEVER HE PLEASETH, AND HE SHALL APPEAR THEREIN REGULARLY AND CONTINUALLY.

CHAPTERS C AND CXXIX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheets 27 and 28).]

Vignette : A boat, wherein stand the deities Isis, Thoth, Kheperȧ, and Shu, and the deceased sailing on a stream. The vignette in the Saïte Recension (see Lepsius, *op. cit.,* Bl. 37) shews the deceased poling along a boat wherein are Rā and the *Bennu* bird, and in front of the boat stand the emblem of the East, the god Osiris, and the *Teṭ, i. e.,* the emblem of Osiris and of stability. The four short lines of text written over the boat read :— The overseer of the palace, the chancellor-in-chief, Nu, triumphant, raiseth up the *Teṭ,* and stablisheth the Buckle, and he saileth with Rā into any place that he pleaseth.

Text : (1) THE BOOK OF MAKING PERFECT THE *KHU* AND OF CAUSING HIM TO GO FORTH INTO THE BOAT OF RĀ ALONG WITH THOSE WHO ARE IN HIS FOLLOWING(?). (2) The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith :—

"I have brought the divine *Bennu* to the east, and Osiris to "the city of Ṭaṭṭu. (3) I have opened the treasure houses of "the god Ḥāp, I have made clean the roads of the Disk, and "I have drawn the god Sekeri along (4) upon his sledge. The "mighty and divine Lady hath made me strong at her hour. I "have praised and glorified the Disk, (5) and I have united "myself unto the divine apes who sing at the dawn, and I am "a divine Being among them. I have made myself a counterpart of the goddess Isis, (6) and her power (*Khu*) hath made "me strong. I have tied up the rope, I have driven back Āpep, "I have made him to walk backwards. (7) Rā hath stretched "out to me both his hands, and his mariners have not repulsed "me ; my strength is the strength of the *Utchat*, and the strength "of the *Utchat* is my strength. (8) If the overseer of the house, "the chancellor-in-chief, Nu, triumphant, be separated [from the "boat of Ra], then shall he (*i. e.*, Ra) be separated (9) from the "Egg and from the *Ȧbṭu* fish.

Rubric : [THIS CHAPTER] SHALL BE RECITED OVER THE DESIGN WHICH HATH BEEN DRAWN ABOVE, AND IT SHALL BE WRITTEN UPON PAPYRUS

(10) WHICH HATH NOT BEEN WRITTEN UPON, WITH [INK MADE OF] GRAINS OF GREEN *ĀBUT* MIXED WITH *ĀNTI* WATER, AND THE PAPYRUS SHALL BE PLACED ON THE BREAST (11) OF THE DECEASED; IT SHALL NOT ENTER IN TO (*I. E.,* TOUCH) HIS MEMBERS. IF THIS BE DONE FOR ANY DECEASED PERSON HE SHALL GO FORTH (12) INTO THE BOAT OF RĀ IN THE COURSE OF THE DAY EVERY DAY, AND THE GOD THOTH SHALL TAKE ACCOUNT OF HIM AS HE COMETH FORTH FROM (13) AND GOETH IN THE COURSE OF THE DAY EVERY DAY, REGULARLY AND CONTINUALLY, [INTO THE BOAT OF RĀ] AS A PERFECT *KHU.* AND HE SHALL SET UP THE *ṬEṬ* AND SHALL STABLISH THE BUCKLE, AND SHALL SAIL ABOUT WITH RĀ INTO ANY PLACE HE WISHETH.

In the *Saïte* Recension Chapter C is repeated as CXXIX, and both texts have the same vignette. The rubric of Chapter CXXIX is, however, fuller than that of Chapter C, and it may conveniently be divided into two parts, the first of which refers to the picture which is ordered to be written upon a piece of new papyrus, and the second to the Chapter itself; the originals of both are to be found in the variant texts of the rubric of the Chapter published by Naville (*op. cit.* Bd. II. p. 236).

CHAPTER CI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 27).]

Vignette: In the papyrus of Nu this Chapter has no vignette. In the Saïte Recension the deceased is seen poling along a boat wherein are the god Rā and the *Bennu* bird (see Lepsius, *op. cit.,* Bl. 37).

Text: [THE CHAPTER OF PROTECTING THE BOAT OF RĀ.][1] "(1) O thou that cleavest the water (2) as thou comest forth "from the stream and dost sit upon thy place in thy boat, sit "thou upon thy place in thy boat as thou goest forth to thy "station of yesterday, and do thou join the Osiris, the (3) over-"seer of the palace, the chancellor-in-chief, Nu, triumphant, the "perfect *Khu*, unto thy mariners, and let thy strength be his "strength. Hail, Rā, in thy name of Rā, (4) if thou dost pass

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[1] This title is taken from the Saïte Recension.

"by the eye of seven cubits, which hath a pupil of three cubits, "then verily do thou strengthen the Osiris, Nu, triumphant, "the perfect *Khu*, [and let him be among] thy mariners, and "let thy (5) strength be his strength. Hail, Rā, in thy name of "Rā, if thou dost pass by those who are overturned in death "then verily do thou make the Osiris, (6) Nu, triumphant, the "perfect soul, to stand up upon his feet, and may thy strength "be his strength. Hail, Rā, in thy name of Rā, (7) if the hidden "things of the underworld are opened unto thee and thou dost "gratify (?) the heart of the cycle of thy gods, then verily do "thou grant joy of heart unto the chancellor-in-chief, Nu, triumphant, and let thy strength be his (8) strength. Thy members, "O Rā, are established by (this) Chapter (?)."

Rubric : [THIS CHAPTER] SHALL BE RECITED OVER A BANDLET OF THE FINE LINEN OF KINGS [UPON WHICH] IT HATH BEEN WRITTEN WITH *ĀNTI*, WHICH SHALL BE LAID UPON THE NEEK OF THE PERFECT *KHU* (9) ON THE DAY OF THE BURIAL. IF THIS AMULET BE LAID UPON HIS NEEK HE SHALL DO EVERYTHING WHICH HE DESIRETH TO DO EVEN LIKE THE GODS ; AND HE SHALL JOIN HIMSELF UNTO THE FOLLOWERS (10) OF HORUS ; AND HE SHALL BE STABLISHED AS A STAR FACE TO FACE WITH SEPṬET (SOTHIS) ; AND HIS CORRUPTIBLE BODY SHALL BE AS A GOD ALONG WITH HIS KINSFOLK FOR EVER ; AND THE GODDESS (11) MENQET SHALL MAKE PLANTS TO GERMINATE UPON HIS BODY ; AND THE MAJESTY OF THE GOD THOTH LOVINGLY SHALL MAKE THE LIGHT TO REST UPON HIS CORRUPTIBLE BODY AT WILL, EVEN AS HE DID FOR THE MAJESTY OF THE KING OF THE NORTH AND OF THE SOUTH, THE GOD OSIRIS, TRIUMPHANT.

Chapter CII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 28).]

Vignette : The boat of Rā with the god seated therein and holding a paddle ; before him kneels the goddess Isis (?) and behind him the deceased. Sometimes Rā is accompanied by the gods Thoth and Kheperà and sometimes by Anubis alone (see Naville, *op. cit.*, Bd. I. Bl. 114). In the Saïte Recension the deceased is kneeling before Rā at a table of offerings (see Lepsius, *op. cit.*, Bl. 38).

Text: (1) THE CHAPTER OF GOING INTO THE BOAT (2) OF RĀ. The chancellor-in-chief, Nu, triumphant, saith:—

"Hail, thou Great God who art in thy boat, bring thou me "into thy boat. [I have come forward to thy steps), let me be the "director (3) of thy journeyings and let me be among those who "belong to thee and who are among the stars which never rest. "The things which are an abomination unto thee and the things "which are an abomination unto me I will not eat, that which "is an abomination unto me, (4) that which is an abomination "unto me is filth and I will not eat thereof; but sepulchral "offerings and holy food [will I eat], and I shall not be over-"thrown thereby. I will not draw nigh unto filth with my hands, "and I will not walk (5) thereon with my sandals, because my "bread [is made] of white barley, and my ale [is made] of red "barley; and behold, the *Sektet* boat and the *Ātet* boat have "brought these things (6) and have laid the gifts (?) of the lands "upon the altar of the Souls of Ȧnnu. Hymns of praise be to "thee, O Ur-ȧrit-s, as thou travellest through heaven! Let there "be food [for thee], O dweller in the city of Teni (This), (7) "and when the dogs gather together let me not suffer harm. I "myself have come, and I have delivered the god from the things "which have been inflicted upon him, and from the grievous "sickness of the body (8) of the arm, and of the leg. I have "come and I have spit upon the body, I have bound up the "arm, and I have made the leg to walk. (9) [I have] entered "[the boat] and [I] sail round about by the command of Rā."

CHAPTER CIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 8).]

Vignette: The goddess Hathor, having a disk and horns upon her head, and a sceptre in her left hand; behind her stands the deceased.

Text: (1) THE CHAPTER OF BEING WITH THE GODDESS HATHOR. The chancellor-in-chief, Nu, triumphant, saith:—

"I am the pure traveller. Behold, (2) Ȧs-Ȧḥi, behold, Ȧs-Ȧḥi, "let me be among those who follow the goddess Hathor."

Chapter CIV.

[From the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheet 8).]

Vignette : Two "great gods" seated on thrones facing each other : on the ground between them sits the deceased. In the Saïte Recension the deceased is seated on a low pedestal before three gods (see Lepsius, *op. cit.*, Bl. 38.)

Text : (1) THE CHAPTER OF SITTING AMONG THE GREAT GODS. Behold Nebseni, (3) who saith :—

"I sit among the great gods, and I have made a way for my-"self (4) through the house of the *Sektet* boat ; and behold, the "mantis[1] hath brought me to see the great gods (5) who dwell "in the underworld, and I shall be triumphant before them, for "I am pure."

Chapter CV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 7).]

Vignette : The deceased standing before a *ka* on a pedestal ( ); with his right hand he pours out a libation, and with his left he makes an offering of incense.

Text : (1) THE CHAPTER OF MAKING OFFERINGS TO THE *KA* IN THE UNDERWORLD. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith :— (2)

"Homage to thee, O my *ka*, who art my period of life![2] "Grant thou that I may come before thee, and let me rise up "[like the Sun], and let me be strong, and let me have my "soul, (3) and let me gain the mastery [over mine enemies].

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[1] *Bebait* or *Ābait* ; see Chapter LXXVI. l. 2.

[2] Or, "contemporary."

"For I have brought to thee an offering of incense, and I have "made myself pure therewith, and I will purify that which "issueth from thee therewith. (4) The evil things which I have "spoken, and the hateful transgressions which I have committed "lay thou not upon me, for I am the mother-of-emerald amulet, "which (5) belongeth unto the neck of Rā, and which hath been "placed [there] by those who dwell in the double horizon (*i. e.*, "the eastern and western parts of the sky). Their vigour is my "vigour, their vigour is my vigour; my *ka* is like unto their "*ka*s, and the *tchefau* food of my *ka* is like unto the *tchefau* "food of their *ka*s. (6) O thou who liftest up the Scales and "who exaltest right and truth to the nostrils of Rā this day, "let not my head fall away from me. (7) For, behold, am I not "the eye which looketh upon thee? And am I not the ear which "hearkeneth unto [thee]? For, behold, am I not the bull of those "who have fallen down in death? And have not sepulchral meals "[been made] for me? (8) And are not those who live in the "heights," or according to another reading, "those who are chiefs "of Nut, for me? [Grant thou that] I may go forward by thee, "for I, even I, am pure, and [I have] made Osiris to triumph "over his enemies."

Chapter CVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 8).]

Vignette: A table of offerings. In the Saïte Recension the deceased is making offerings to the god Ptaḥ (see Lepsius, *op. cit.*, Bl. 38).

Text: (1) THE CHAPTER OF GIVING SEPULCHRAL MEALS UNTO THE OSIRIS NU, TRIUMPHANT, IN ḤET-PTAḤ-KA (*i. e.*, MEMPHIS) IN THE UNDERWORLD. The chancellor-in chief, Nu, triumphant, saith:— (2)

"Hail, Great God, thou lord of *tchefau* food! Hail, Great "God, thou prince of the celestial habitations which supply "bread for the god Ptaḥ! [Hail, Mighty One who dwellest in "the Great House!] Grant ye unto me bread, grant ye (3) unto "me ale, and let me cleanse myself by means of the haunch "and by the offerings of cakes. Hail, thou divine boat of Sekhet-"Åarru, let these cakes be brought to me (4) by thy stream, "even as thy divine father, the mighty one, passed thereon in "the divine bark."

CHAPTER CVII.

There is no equivalent for this Chapter in the papyri containing the Theban Recension. In the Saïte Recension (see Lepsius, *op. cit.*, Bl. 39) this Chapter is called the "CHAPTER OF GOING INTO AND OF COMING OUT FROM THE GATE OF THE GODS OF THE WEST, OF BEING AMONG THE FOLLOWERS OF RĀ, AND OF KNOWING THE SOULS OF THE WEST," and the vignette represents the deceased standing, with both hands raised in adoration, before Rā, Sebek, Hathor, and a serpent, who rest on the slope of a mountain. The text is actually the first line and a half of Chapter CIX, which is entitled the "CHAPTER OF KNOWING THE SOULS OF THE EAST".

CHAPTER CVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 8).]

Vignette : The deities Tmu, Sebek and Hathor seated.

Text : (1) THE CHAPTER OF KNOWING (2) THE SOULS OF THE WEST. The chancellor-in-chief, Nu, triumphant, saith:—

"Now the Mountain of Bakhau (*i. e.*, the mountain of the "sunrise), whereupon this heaven supports itself, (3) is situated "in the eastern part of heaven, and it hath dimensions of three "hundred *khet* (*i. e.*, 30,000 cubits)[1] in length, and one hundred

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[1] The Papyrus of Nebseni reads:— "It is a cubit of seven and a half spans (*i. e.*, the width of 30 fingers) of the balance of the earth in its length, and 300 cubits in width, 200."

"and fifty *khet* (*i. e.*, 15000 cubits) in breadth; Sebek, the lord of "Bakhau, (4) [dwelleth] to the east of the Mountain, and his temple "is on the earth there. There is a serpent on the brow of that "Mountain, and he measureth thirty cubits in length; the first "eight cubits of his length are [covered] with (5) flints and with "shining metal plates. The Osiris Nu, triumphant, knoweth the "name of this serpent which [dwelleth] on his hill, 'Dweller in his "fire' (6) is his name. Now after Rā hath stood still he inclineth "his eyes towards him and a stoppage of the boat [of Rā] taketh "place, and a mighty (7) sleep cometh upon him that is in the "boat, and he gulpeth down seven cubits of the great waters. "Thereby he maketh Suti to depart having the harpoon of iron "(8) in him, and thereby he is caused to throw up everything "which he hath eaten, and thereby is Set put into his place of "restraint. And then [I] recite before him the enchantment, "saying, (9) Get thee back to the sky, for that which is in my "hand is ready. I stand up in thy place of restraint, the boat "advanceth taking heed to the way; (10) thy head is covered "up while I sail on and turn back [thy steps]. I am the Man "who covereth thy head and who poureth cold water upon thy "palm, I have strength and (11) I am strong, I am the divine "one who is mighty in enchantments, namely, the son of Nut, "and my splendour hath, therefore, been delivered unto me. "Who, then, is this venerable *Khu* (12) who advanceth walking "upon his belly and upon his tail and upon the joints of his "back? Verily it is I myself who do walk over thee, and thy "strength is in my power. I am he who (13) lifteth up strength, "and I have come, and I have become master of the serpents "of Rā when he setteth in my sight at eventide. (14) I go round "about heaven, but thou art fettered with fetters, which thing "was ordained for thee formerly when Rā set in life in his horizon. I, even I, know (15) how to guide the matters whereby "the serpent Āpep is driven back, and I know the divine Souls "of the West, that is to say, Tem, and Sebek, the lord of Bakhau, "(16) and Hathor, the lady of the evening."

CHAPTER CIX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 12).]

Vignette : The god Ḥeru-khuti (Harmachis) seated ; before him is a spotted calf, behind which stands the deceased with both hands raised in adoration of the god ; above is the Morning Star. Elsewhere the deceased is seen standing, with both hands raised in adoration, before three seated ibis-headed deities (see Naville, *op. cit.*, Bd. I. Bl. 120). In the Saïte Recension (see Lepsius, *op. cit.*, Bl. 39) the vignette is quite different. The god Rā-Harmachis, hawk-headed and wearing a disk which is encircled by a serpent, is seated in a boat ; above the disk is the emblem of air, and he holds on his knees the emblem of life. Before him in the boat is a calf above which is a star, and behind him stands the deceased. The boat is about to sail between two sycamore trees in front of which stands the deceased, with both hands raised in adoration.

Text : (1) THE CHAPTER OF KNOWING THE SOULS OF THE EAST. (2) The chancellor-in-chief, Nu, triumphant, saith :—

"I, even I, know the eastern gate of heaven—now its southern "part is at the Lake of Kharu (3) and its northern part is at "the canal of the geese—whereout Rā cometh with winds which "make him to advance. I am he who is concerned with the "tackle (?) (4) [which is] in the divine bark, I am the sailor who "ceaseth not in the boat of Rā. I, even I, know the two syca-"mores (5) of turquoise between which Rā sheweth himself when "he strideth forward over the supports of Shu[1] towards the gate "(6) of the lord of the East through which Rā cometh forth. "I, even I, know the Sektet-Åarru of (7) Rā, the walls of which "are of iron. The height of the wheat therein is five cubits, of "the ears thereof two cubits, and of the stalks thereof three "cubits. (8) The barley therein is [in height] seven cubits, the "ears thereof are three cubits, and the stalks thereof are four "cubits. And behold, the *Khus*, each one of whom therein is "nine cubits in height, (9) reap it near the divine Souls of the "East. I, even I, know the divine Souls of the East, that is to

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[1] *I. e.*, the four pillars at the South, North, West, and East of heaven upon which the heavens were believed to rest.

"say, Ḥeru-khuti (Harmachis), and the Calf of the goddess Kherȧ, "and (10) the Morning Star[1] [daily. A divine city hath been built "for me, I know it, and I know the name thereof; 'Sekhet-Ȧarru' "is its name].[2]

Chapter CX.

[From the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheet 17).]

Vignette: The Sekhet-ḥetepet or "Fields of peace", commonly called the "Elysian Fields", surrounded and intersected by streams. The divisions contain the following :— *(a)* Nebseni, the scribe and artist of the Temple of Ptaḥ, with his arms hanging by his sides, entering the Elysian Fields. *(b)* The scribe Nebseni making an offering of incense to the "great company of the gods". *(c)* Nebseni seated in a boat paddling; above the boat are three symbols for "city". *(d)* The deceased addressing a bearded, mummied figure. *(e)* Three Pools or Lakes called Urti,[3] Ḥetep,[4] and Qeṭqeṭ respectively. *(f)* Nebseni reaping in Sekhet-ḥetepet. *(g)* Nebseni grasping the *Bennu* bird which is perched upon a stand; in front are three *ka*s and three *khu*s. *(h)* Nebseni seated and smelling a flower, the text reads: "Thousands of all good and pure things to the *ka* of Nebseni." *(i)* A table of offerings. *(j)* Four Pools or Lakes called Nebt-taui, Uakha, Kha(?), and Ḥetep. *(k)* Nebseni ploughing with oxen by the side of a stream which is one thousand [measures] in length, and the width of which cannot be said; in it there are neither fish nor worms. *(l)* Nebseni ploughing with oxen on an island "the length of which is the length of heaven". *(m)* A division shaped like a bowl in which is inscribed: "The birth-place of the god of the city, Qenqen[et nebt]". *(n)* An island whereon are four gods and a flight of steps; the legend reads: "The great company of the gods who are in Sekhet-ḥetep." *(o)* The boat Tcheṭetfet with eight oars, four at the bows and four at the stern, floating at the end of a canal; in it is a flight of steps. The place where it lies is called the "Domain of Neth". *(p)* Two Pools, the names of which are illegible.

The vignette in the Papyrus of Ani (sheet 35) has some interesting variants, and may be thus described :—

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[1] In the Saïte Recension this Chapter is about twice as long as it is in the Theban Recension.

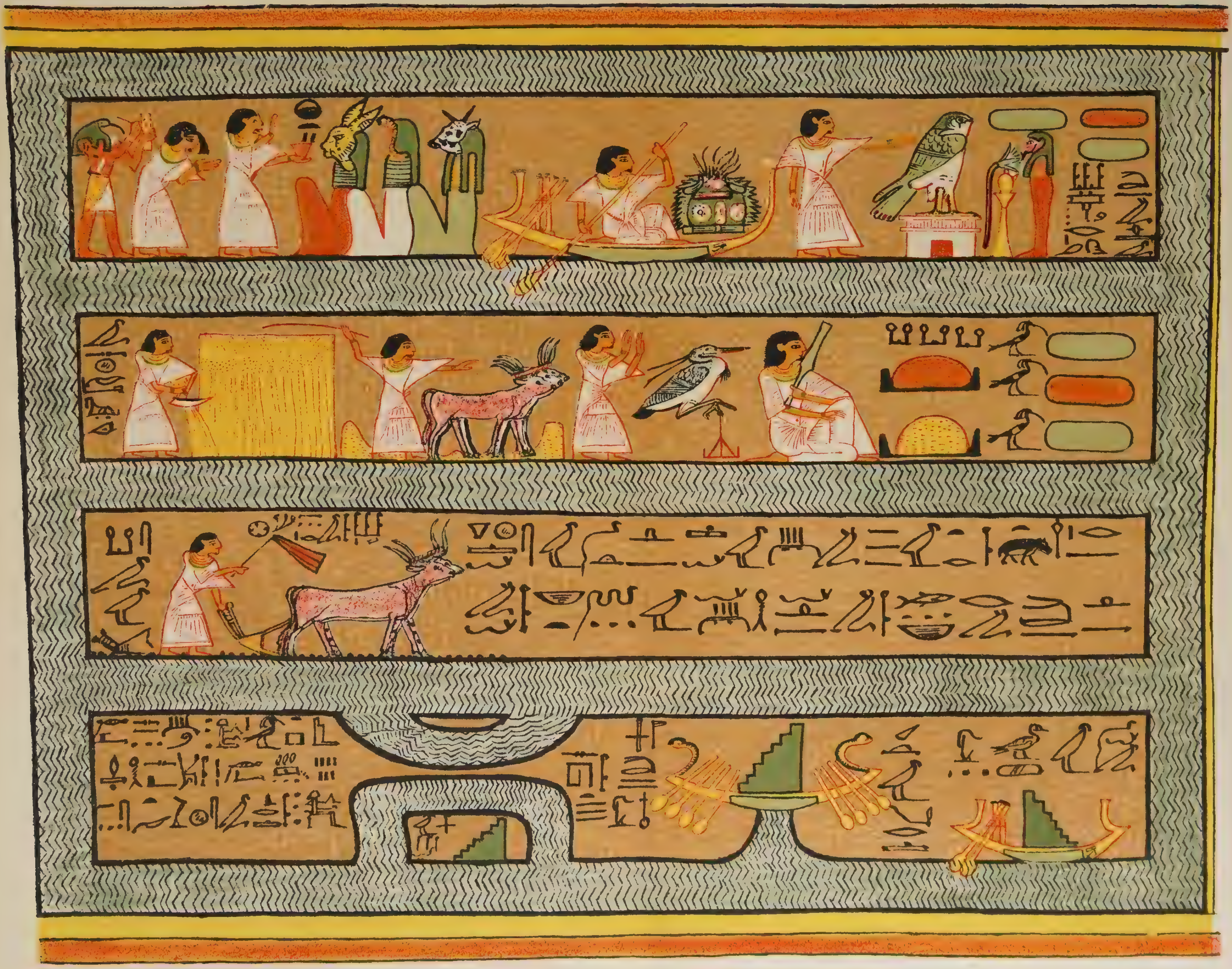
[2] The words in brackets are from the Papyrus of Nebseni.

[3] Var. Ḥemat.

[4] Var. Ḥast.

THE SEKHET-HETEPU OR ELYSIAN FIELDS.

[*From the Papyrus of Ani* (*Brit. Mus. No.* 10,470, *sheet* 35)].



Ani ploughing, and reaping, and worshipping the gods in the abode of the blessed.

(1) Ani making an offering before a hare-headed god, a snake-headed god, and a bull-headed god; behind him stands Thoth, holding his reed and palette. Ani paddling a boat, Ani addressing a hawk, before which are a table of offerings, three ovals, and the legend "Being at peace in the Field [of Peace], and having air for the nostrils".

(2) Ani reaping corn, Ani driving the oxen which tread out the corn; Ani addressing (or adoring) a *Bennu* bird perched on a stand; Ani seated holding the *kherp* sceptre; a heap of red and a heap of white corn; three *ka*s and three *khus*, which are perhaps to be read, "the food of the *khu*s"; and three Pools.

(3) Ani ploughing a field near a stream which contains neither fish nor serpents.

(4) The birthplace of the god of the city; an island on which is a flight of steps; a region called the place of the *khu*s who are seven cubits high, the wheat is three cubits high and it is the *sāḥu* who have become perfect who reap it; the region Ȧshet, the god who dwelleth therein being Unnefer; a boat with eight oars, lying at the end of a canal; and a boat floating on a canal. The name of the first boat is "Beḥuṭu-tcheser", and the name of the second, "Tchefau".

In the Papyrus of Nebseni are two scenes, one on each side of "Sekhet-ḥetepet", or the Elysian Fields. In the first *(A)* Nebseni stands, with both hands raised in adoration, and adores the company of the gods who dwell in Sekhet-ḥetep, saying: "Homage to you, O ye lords of food, I "have come in peace to your Field to receive *tchefau* food. Grant ye that "I may come to the Great God daily, and grant that I may attain to the "offerings, that is to say, to the cakes, and ale, and oxen, and ducks, and "bread, which are offered unto his *ka*". The three short lines of hieroglyphics *(B)* in front of Nebseni read:— "Nebseni, the lord of reverence, "the scribe and artist in the temples of the South and of the North, "ascribeth praise to the company of the gods and adoreth the great god." In the second scene Nebseni is standing upright and a youth is pouring a libation over him; at the same time another youth is bringing to him an offering of raiment. The text above him *(C)* reads:— "May the god "Osiris and all the companyof the gods who dwell in Sekhet-ḥetep grant "offerings of cakes, and ale, and oxen, and ducks, and bread, and all "good things, and linen garments, and incense each day, and an offering "on the altar each day, and the receiving of cakes of various kinds, and "milk, and wine, and *tchefau* food, and the following of the god at his "coming forth during his festivals of Re-stau along with the favoured "ones of the great god, to the *ka* of the scribe Nebseni," etc.

Text: (1) Here begin the Chapters of Sekhet-Ḥetepet, and the Chapters of Coming forth by Day; of going

INTO AND OF COMING OUT FROM THE UNDERWORLD; OF COMING TO SEKHET-ÅARU; OF BEING IN SEKHET-(2)ḤETEPET, THE MIGHTY LAND, THE LADY OF WINDS; OF HAVING POWER THERE; OF BECOMING A *KHU* THERE; OF PLOUGHING THERE; OF REAPING THERE; OF EATING THERE; OF DRINKING THERE; OF MAKING LOVE (3) THERE; AND OF DOING EVERYTHING EVEN AS A MAN DOETH UPON EARTH. Behold the scribe and artist of the Temple of Ptaḥ, Nebseni, who (4) saith:—

"Set hath taken possession of Horus, who looked with the "two eyes upon the building (?) round Sekhet-ḥetep, but I have "unfettered Horus [and taken him from] Set, and Set hath "opened the ways of the two eyes [which are] in heaven. (5) "Set hath cast (?) his moisture to the winds upon the soul [that "hath] his day (*or* his eye) and who dwelleth in the city of "Mert, and he hath delivered the interior of the body of Horus "from the gods of Åḳert. Behold me (6) now, for I make this "mighty boat to travel over the Lake of Ḥetep, and I brought "it away with might from the palace of Shu; the domain of "his stars groweth young and reneweth its former strength. I have "brought the boat (7) into the lakes thereof so that I may come "forth into the cities thereof, and I have sailed into their divine "city Ḥetep. And behold, it is because I, even I, am at peace "with his seasons, and with his guidance, and with his territory, "and with the company of the gods who (8) are his firstborn. "He maketh the two divine fighters (*i. e.*, Horus and Set) to "be at peace with those who watch over the living ones whom "he hath created in fair form, and he bringeth peace [with him]; "he maketh the two divine fighters to be at peace with those "who watch over (9) them. He cutteth off the hair from the "divine fighters, he driveth away storm from the helpless, and "he keepeth away harm from the *Khus*. (10) Let me gain dominion within that Field, for I know it, and I have sailed "among its lakes so that I might come into its cities. My mouth "is strong; and I am equipped [with weapons to use] against "the *Khus*; let them not have dominion over me. (11) Let me "be rewarded with thy fields, O thou god Ḥetep; that which is "thy wish, shalt thou do, O lord of the winds. May I become "a *khu* therein, may I eat therein, may I drink therein, (12) "may I plough therein, may I reap therein, may I fight therein, "may I make love therein, may my words be mighty therein, "may I never be in a state of servitude therein, (13) but may "I be in authority therein. Thou hast made strong (?) the mouth "and the throat (?) of the god Ḥetep; Qetetbu is its (?) name. "He is stablished upon the watery supports (?) of the god Shu, "and is linked unto the pleasant things of Rā. (14) He is the "divider of years, he is hidden of mouth, his mouth is silent, "that which he uttereth is secret, he fulfilleth eternity and taketh "possession of everlastingness of existence as Ḥetep, the lord "Ḥetep. The god Horus (15) maketh himself to be strong like "unto the Hawk which is one thousand cubits in length and "two thousand [cubits in width] in life; he hath equipments "with him, and he journeyeth on and cometh where the seat of "his (16) heart wisheth in the Pools thereof and in the cities "thereof. He was begotten in the birth-chamber of the god of "the city, he hath offerings [made unto him] of the food of "the god of the city, he performeth that which it is meet to "do therein, and the union thereof, in the matter of everything "of the birth-chamber (17) of the divine city. When [he] setteth "in life like crystal he performeth everything therein, and these "things are like unto the things which are done in the Lake "of double Fire, wherein there is none that rejoiceth, and wherein "are all manner of (18) evil things. The god Ḥetep goeth in, "and cometh out, and goeth backwards [in] that Field which "gathereth together all manner of things for the birth-chamber "of the god of the city. When he setteth in life like (19) "crystal he performeth all manner of things therein which are "like unto the things which are done in the Lake of double "Fire, wherein there is none that rejoiceth, and wherein are no "evil things whatsoever. (20) [Let me] live with the god Ḥetep, "clothed and not despoiled by the lords of the north (?), and "may the lords of divine things bring food unto me; may he "make me to go forward and may I come forth, and may he "bring my power to me (21) there, and may I receive it, and "may my equipment be from the god Ḥetep. May I gain the "mastery over the great and mighty word which is in my body "in this my place, and by it I will (22) remember and I will "forget. Let me go forward on my journey, and let me plough. "I am at peace in the divine city,[1] and I know the waters, "cities, (23) nomes, and lakes which are in Sekhet-ḥetep. I exist "therein, I am strong therein, I become a *khu* therein, I eat "therein, I sow (24) seed therein, I reap the harvest therein, "I plough therein, I make love therein, I am at peace with the "god Ḥetep therein. Behold (25) I scatter seed therein, I sail "about among its Lakes and I come forward to the cities thereof, "O divine Ḥetep. Behold, my mouth is equipped with my horns "[for teeth], grant me an overflowing supply of the food whereon the *ka*s and *khu*s (26) [live]. I have passed the judgment "of Shu upon him that knoweth him, so that I may go forth "to the cities thereof, and may sail about among its lakes and "may walk about in Sekhet-ḥetep; (27) and behold, Rā is in "heaven, and behold, the god Ḥetep is its double offering. I "have come onward to its land, I have put on my girdle (?), "I have come forth so that the gifts which are about to be given "unto me may be (28) given, I have made gladness for myself. "I have laid hold upon my strength which the god Ḥetep hath "greatly increased for me. O Unen-em-ḥetep,[2] I have entered "in to thee and my soul (29) followeth after me, and my divine food is upon both my hands, O Lady of the two lands,[3] "who stablishest my word whereby I remember and forget; (30) "I would live without injury, without any injury [being done] "unto me, O grant to me, O do thou grant to me, joy of heart. "Make thou me to be at peace, bind thou up my sinews and "muscles, and make me to receive the (31) air. O Un[en]-em-ḥetep, thou Lady of the winds, I have entered in to thee and

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[1] Or, "I am at peace with the god of the city."

[2] *I. e.*, "Existence in Peace", the name of the first large section of the Elysian Fields.

[3] The name of a Pool in the second section of the Elysian Fields.

"I have opened (*i. e.,* shewn) my head. Rā falleth asleep, but "I am awake, and there is the goddess Ḥast at the gate of heaven "(32) by night. Obstacles have been set before me, but I have "gathered together what he hath emitted. I am in my city. O "Nut-urt,[1] I have entered into thee and I have counted my "harvest, (33) and I go forward to Uakh.[2] I am the Bull en-"veloped in turquoise, the lord of the Field of the Bull, the "lord of the divine speech of the goddess Sepṭet (Sothis) (34) "at her hours. O Uakh, I have entered into thee, I have "eaten my bread, I have gotten the mastery over choice pieces "of the flesh of oxen and of feathered fowl, and the birds "of Shu have been given unto (35) me; I follow after the "gods and [I come after] the divine *ka*s. O Tchefet,[3] I have "entered in to thee. I array myself in apparel (36), and I gird "myself with the *sa* garment of Rā; now behold, [he is] in "heaven, and those who dwell therein follow Rā, and [I] "follow Rā in heaven. O Unen-em-(37)ḥetep, lord of the two "lands, I have entered in to thee, and I have plunged into the "lakes of Tchesert; behold me, for all filth hath departed from "me. The Great God (38) groweth therein, and behold, I have "found [food therein]; I have snared feathered fowl and I feed "upon the finest [of them]. O Qenqentet,[4] (39) I have entered "into thee, and I have seen the Osiris [my father], and I have "gazed upon my mother, and I have made love. I have caught "the worms and serpents, and I am delivered. (40) And I know "the name of the god who is opposite to the goddess Tchesert, "and who hath straight hair and is equipped with two horns; "he reapeth, and I both plough (41) and reap. O Ḥast, I have "entered in to thee, I have driven back those who would come "to the turquoise [sky], and I have followed the winds of the "company of the gods. The Great God hath given my head "(42) unto me, and he who hath bound on me my head is the

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[1] The name of a Pool in the first section of the Elysian Fields.

[2] The name of a Pool in the second section of the Elysian Fields.

[3] The name of a district in the third section of the Elysian Fields.

[4] The name of a Pool in the first section of the Elysian Fields.

"Mighty one who hath turquoise(?) eyes, namely, Ȧri-en-ȧb-f "(*i. e.*, he doeth as he pleaseth). O Usert,[1] I have come into "thee at the head of the house wherein (43) divine food is "brought for me. O Smam,[1] I have come into thee. My heart "watcheth, my head is equipped with the white crown, I am led "into celestial regions, and I make to flourish (44) terrestrial "objects, and there is joy of heart for the Bull, and for celestial "beings, and for the company of the gods. I am the god who "is the Bull, the lord of the gods, as he goeth forth from the "turquoise [sky]. O divine nome of wheat and barley, (45) I "have come into thee, I have come forward to thee and I have "taken up that which followeth me, namely, the best of the "libations of the company of the gods. I have tied up my boat "in the celestial lakes, (46) I have lifted up the post at which to "anchor, I have recited the prescribed words with my voice, and "I have ascribed praises unto the gods who dwell in Sekhet-"ḥetep."

Chapter CXI.

In the Theban Recension this Chapter has not as yet been found. In the Saïte Recension it is called "The Chapter of knowing the Souls of Pe", but an examination of the text shews that it is identical with that of Chapter CVIII; it has no vignette.

Chapter CXII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 18).]

Vignette: The gods Horus (hawk-headed), Mesthȧ, and Ḥāpi, seated.

Text: (1) ANOTHER CHAPTER OF KNOWING THE SOULS OF PE. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:—

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[1] The name of a Pool in the third section of the Elysian Fields.

"[Hail,] Khaṭ, who dwellest in Khaṭ, in Ānpet,[1] and in the "nome of Khaṭ! [Hail,] ye goddesses of the chase (2) who dwell "in the city of Pe, ye celestial lands (?), ye stars, and ye divine "beings, who give cakes and ale (?), do ye know (3) for what "reason the city of Pe hath been given unto Horus? I, even I, "know though ye know it not. Behold, Rā gave the city unto "him in return for (4) the injury in his eye, for which cause "Rā said to Horus, 'Let me see what is coming to pass in thine "eye,' and forthwith he looked thereat. Then Rā said (5) to "Horus, 'Look at that black pig', and he looked, and straightway "an injury was done unto his eye, [namely,] (6) a mighty storm "[took place]. Then said Horus unto Rā, 'Verily, my eye seems "as if it were an eye upon which Suti had inflicted a blow'; "[and thus saying] he ate (7) his heart.[2] Then said Rā to those "gods, 'Place ye him in his chamber, and he shall do well.' "Now the black pig was Suti who had transformed himself into "a (8) black pig, and he it was who had aimed the blow of fire "which was in the eye of Horus. Then said Rā unto those gods, "'The pig is an abominable thing unto Horus; (9) O but he "shall do well although the pig is an abomination unto him.' "Then the company of the gods, who were among the divine "followers of Horus when he existed in the form of his own "child, said, 'Let sacrifices be made [to the gods] of his bulls, "and of his goats, and of his pigs.' Now the father of Mesthi, "Ḥāpi, Ṭuamāutef (11) and Qebḥsennuf is Horus, and their mother is Isis. Then said Horus to Rā, 'Give me two divine brethren in the city of Pe and two divine brethren in the city of "Nekhen, (12) who [have sprung] from my body and who shall "be with me in the guise of everlasting judges, then shall the "earth blossom and thunder-clouds and rain be blotted out.' "And the name of Horus became 'Ḥer-uatch-f' (*i. e.,* Prince of "his emerald stone). I, even I, (13) know the Souls of Pe, "namely, Horus, Mesthi, and Ḥāpi."

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[1] A name of the city of Mendes, the metropolis of the sixteenth nome of Lower Egypt.

[2] *I. e.,* he lost his temper and raged.

Chapter CXIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 18).]

Vignette : The gods Horus, Ṭuamāutef and Qebḥsennuf.

Text : (1) THE CHAPTER OF KNOWING THE SOULS OF NEKHEN. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith :— (2)

"I know the hidden things of the city of Nekhen, that is to "say, the things which the mother of Horus did for him, and "how she [made her voice to go forth] over the waters, saying, "'Speak ye unto me concerning the judgment which is upon "me, [and shew me] the path behind you, and let me discover [it]'; "and how Rā said, 'This son of Isis hath perished'; and what "the mother of Horus did for him [when] she cried out, saying, "(3) 'Sebek, the lord of the papyrus swamp, shall be brought "to us.' [And Sebek] fished for them and he found them, and "the mother of Horus made them to grow in the places to "which they belonged. Then Sebek, the lord of his papyrus "swamp, said, 'I went and I found the place where they had "passed with my fingers on the edge of the waters, and I en"closed them in [my] net: and strong was that net.' And Rā "said, 'So then, there are fish with the god Sebek, and [he] "hath found the hands and arms of (5) Horus for him in the "land of fish'; and [that] land became the land of the city of "Remu (*i. e.*, Fish). And Rā said, 'A land of the pool, a land "of the pool to this net.' Then were the hands of Horus brought "to him (6) at the uncovering of his face at the festivals of the "month and half month in the Land of Remu. And Rā said, 'I "give the city of Nekhen to Horus for the habitation of his two "arms and hands, and his face shall be uncovered (7) before his "two hands and arms in the city of Nekhen; and I give into "his power the slaughtered beings who are in them at the fest"ivals of the month and half month.' Then Horus said, 'Let "me carry off (8) Ṭuamāutef and Qebḥsennuf, and let them watch "over my body; and if they are allowed to be there, then shall "they be subservient to the god of the city of Nekhen.' (9) And "Rā said, 'It shall be granted unto thee there and in the city "of Senket (*i. e.,* Sati), and there shall be done for them what "hath been done for those who dwell in the city of Nekhen, "and verily they shall be with thee.' (10) And Horus said, 'They "have been with thee and [now] they shall be with me, and "shall hearken unto the god Suti when he calleth upon the "Souls of Nekhen.' Grant to me [that I, even I, may pass on "to the Souls of Nekhen, and that I may unloose the bonds "of Horus]. I, even I, know the Souls of Nekhen, namely, "(11) Horus, Ṭuamāutef and Qebḥsennuf."

CHAPTER CXIV.

[From the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheet 7).]

Vignette : Three ibis-headed gods. In the Saïte Recension the deceased is standing, with both hands raised in adoration, before the gods Thoth, Sa, and Tem (see Lepsius, *op. cit.,* Bl. 43).

Text : (1) THE CHAPTER OF KNOWING THE SOULS OF KHEMENNU (Hermopolis).

"(2) The goddess Maāt is carried by the arm at the shining "of the goddess Neith in the city of Mentchat, and at the shining (3) of the Eye when it is weighed. I am carried over by it "and I know what it bringeth from the city of Kesi,[1] (4) and "I will neither declare it unto men nor tell it unto the gods. "I have come, being the envoy of Rā, to stablish (5) Maāt upon "the arm at the shining of Neith in the city of Mentchat and "to adjudge the eye to him that shall scrutinize it. I have come "as (6) a power through the knowledge of the Souls of Khemennu "(Hermopolis) who love to know what ye love. I know Maāt, "(7) which hath germinated, and hath become strong, and hath "been judged, and I have joy in passing judgment upon the "things which are to be judged. Homage to you, O ye Souls

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[1] *I. e.,* Cusae, the metropolis of the fourteenth nome of Upper Egypt.

"of Khemennu, I, even I, know (8) the things which are unknown on the festivals of the month and half month. Rā "knoweth the hidden things of the night, and know ye that it is "Thoth who hath made me to have knowledge. (9) Homage to "you, O ye Souls of Khemennu, since I know you each day."

Chapter CXV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 18).]

Vignette : In the Papyrus of Nu this Chapter has no vignette. In the Saïte Recension the deceased is standing, with both hands raised in adoration, before the gods Rā, Shu, and Tefnut (see Lepsius, *op. cit.*, Bl. 44).

Text : (1) THE CHAPTER OF COMING FORTH FROM HEAVEN, AND OF MAKING A WAY THROUGH THE ÅMMEḤET, AND OF KNOWING THE SOULS OF ÅNNU (HELIOPOLIS). The Chancellor-in-chief Nu, triumphant, saith :— (2)

"I have passed the day since yesterday among the great divine beings, and I have come into being along with the god "Kheperȧ. [My] face is uncovered before the Eye, the only One, "and the orbit of the night hath been opened. (3) I am a divine "being among you. I know the Souls of Ånnu. Shall not the "god Ur-ma pass over it as [he] journeyeth (4) forward with "vigour? Have I not overcome (?), and have I not spoken to "the gods? Behold, he that is the heir of Ånnu hath been destroyed. I, even I, know for what reason was made the lock "of hair of the (5) Man. Rā spake unto the god Åmi-haf, and "an injury was done unto his mouth, that is to say, he was "wounded in [that] mouth. And Rā spake (6) unto the god "Åmi-haf, saying, 'O heir of men, receive [thy] harpoon'; and "the harpoon-house came into being. Behold, O god Åmi-haf, "two divine brethren have come into being, [that is to say], "(7) Senti-Rā came into being, and Setem-ȧnsi-f came into being. And his hand stayed not, and he made his form into that "of a woman with a lock of hair (8) which became the divine "lock in Ȧnnu, and which became the strong and mighty one "in this temple; and it became the strong one of Ȧnnu, and "it became the heir of (9) the heir of Ur-maat-f (*i. e.,* the mighty "one of the two eyes), and it became before him the god Ur-"ma of Ȧnnu. I know the Souls of Ȧnnu, (10) namely, Rā, "Shu, and Tefnut."

CHAPTER CXVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 18).]

Vignette : The deceased adoring three ibis-headed gods. In the Saïte Recension the deceased is standing, with both hands raised in adoration, before the gods Thoth, Sa, and Tem (see Lepsius, *op. cit.,* Bl. 44).

Text : (1) ANOTHER CHAPTER OF KNOWING THE SOULS OF KHEMENNU (HERMOPOLIS). The chancellor-in-chief, Nu, triumphant, saith :— (2)

"The goddess Neith shineth in Matchat, and the goddess Maāt "is carried by the arm of him who eateth the Eye, and who "is its divine judge, and the Sem priest carrieth me over upon "it. I will not declare it unto men, and I will not tell it unto "the gods ; I will not declare it unto men, and I will not tell "it unto the gods. I have entered in being an ignorant man, "and I have seen the hidden things. (4) Homage to you, O "ye gods who dwell in Khemennu, ye know me even as I "know the goddess Neith, and [ye give] to the Eye the growth "which endureth. (5) There is joy [to me] at the judgment of "the things which are to be judged. I, even I, know the Souls "of Ȧnnu ; they are great at the festival of the month, and are "little at the festival of the half month. They are Thoth (6) "the Hidden one, and Sa, and Tem."

Rubric : IF THIS CHAPTER BE KNOWN [BY THE DECEASED] OFFAL SHALL BE AN ABOMINATION UNTO HIM, AND HE SHALL NOT DRINK FILTHY WATER.

CHAPTER CXVII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 9).]

Vignette : The deceased, holding a staff in his left hand, about to walk up one side of a hill of the horizon. In the Saïte Recension the god Anubis is leading the deceased to a shrine which is set on a hill (see Lepsius, *op. cit.*, Bl. 44).

Text : (1) THE CHAPTER OF RECEIVING PATHS [WHEREON TO WALK] IN RE-STAU. The chancellor-in-chief, Nu, triumphant, saith :— (2)

"The paths which are above me [lead] to Re-stau. I am he "who is girt about with his girdle and who cometh forth from "the [goddess of] the *Ureret* crown. I have come, and I have "stablished things in Ȧbṭu (Abydos), (3) and I have opened out "paths in Re-stau. The god Osiris hath eased my pains. I am "he who maketh the waters to come into being, and who setteth "his throne [thereon], and who maketh his path through the "funeral valley and through the Great Lake. (4) I have made "my path, and indeed I am [Osiris].

"[Osiris was victorious over his enemies, and the Osiris Neb-"qeṭ is victorious over his enemies. He hath become as one "of yourselves, [O ye gods], his protector is the Lord of etern-"ity, he walketh even as ye walk, he standeth even as ye "stand, he sitteth even as ye sit, and he talketh even as ye talk "in the presence of the Great God, the Lord of Ȧmentet.]"[1]

CHAPTER CXVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 9).]

Vignette : The deceased holding a staff in his left hand. In the Saïte Recension this Chapter has no vignette.

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[1] The words in brackets are from the Papyrus of Neb-qeṭ (sheet 3).

Text : (1) THE CHAPTER OF COMING FORTH FROM RE-STAU. The chancellor-in-chief, Nu, triumphant, saith :—

"I was born in (2) Re-stau, and splendour hath been given "unto me by those who dwell in their spiritual bodies *(sāḥu)* "in the habitation where libations are made unto Osiris. The "divine ministers who are in Re-stau shall receive [me] (3) when "Osiris is led into the twofold funeral region of Osiris; O let "me be a divine being whom they shall lead into the twofold "funeral region of Osiris."

CHAPTER CXIX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 9).]

Vignette : The deceased adoring the god Osiris who stands in a shrine. In the Saïte Recension the deceased is walking away from a shrine which is set upon a hill (see Lepsius, *op. cit.*, Bl. 44).

Text : (1) THE CHAPTER OF COMING FORTH FROM RE-STAU.[1] The chancellor-in-chief, Nu, triumphant, saith :— (2)

"I am the Great God who maketh his light. I have come to "thee, O Osiris, and I offer praise unto (3) thee. [I am] pure "from the issues which are carried away from thee. Thy name is "made in Re-stau, and thy power is in Åbṭu (Abydos). Thou "art raised up, then, O Osiris, (4) and thou goest round about "through heaven with Rā, and thou lookest upon the generations "of men, O thou One who circlest, thou Rā. Behold, verily, I "have said unto thee, O Osiris, 'I am (5) the spiritual body of "the God,' and I say, 'Let it come to pass that I shall never "be repulsed before thee, O Osiris.'"

The following is the Chapter in a fuller form :—[2]

(1) THE CHAPTER OF KNOWING THE NAME OF OSIRIS AND OF ENTERING INTO AND OF GOING OUT FROM RE-STAU [IN ALL THE

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[1] A fuller title of this Chapter is, "The Chapter of knowing the name of Osiris, and of going into and of coming forth from Re-stau."

[2] For the text see Naville, *op. cit.*, Bd. I. Bl. 130.

FORMS WHEREIN HE WILLETH TO COME FORTH].[1] The scribe Mes-em-neter, triumphant, saith:— (2)

"I am the Great Name who maketh (3) his light. I have "come to thee, O Osiris, and I offer praise unto thee. I am "pure from the issues which are carried away from thee. [Thy] "name hath been made in Re-stau when it hath fallen (4) therein. "Homage to thee, O Osiris, in thy strength and in thy power, "thou hast obtained the mastery in Re-stau. Thou art raised "up, O Osiris, in thy (5) might and in thy power, thou art "raised up, O Osiris, and thy might is in Re-stau, and thy "power is in Ȧbṭu (Abydos). Thou goest round about through "heaven, and (6) thou sailest before Rā, and thou lookest upon "the generations of men, O thou Being who circlest, thou Rā. "Behold, verily, I have said unto thee, O Osiris, 'I am the spiritual body of the God,' and I say, 'Let it come to pass that "I shall never be repulsed before thee, O Osiris.'"

CHAPTER CXX.

Vignette: This Chapter is without a vignette both in the Theban and Saïte Recensions.

Text: In the Saïte Recension this Chapter is given twice: see Lepsius, *op. cit.*, Bll. 3 and 45, and *supra*, Chapter XII.

CHAPTER CXXI.

Vignette: This Chapter is without a vignette both in the Theban and Saïte Recensions.

Text: In the Saïte Recension this Chapter is given twice; see Lepsius, *op. cit.*, Bll. 4 and 45, and *supra*, Chapter XIII.

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[1] The words in brackets are from the Papyrus of Ȧmen-em-ḥeb (see Naville, *op. cit.*, Bd. II. p. 267).

CHAPTER CXXII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 9).]

Vignette : The Papyrus of Nu is the only document containing the Theban Recension which is known, at present, to give a text of this Chapter, but it is without a vignette. In the Saïte Recension the deceased is bowing before a shrine which is set upon a hill (see Lepsius, *op. cit.,* Bl. 45).

Text : (1) THE CHAPTER OF GOING IN AFTER COMING FORTH [FROM THE UNDERWORLD]. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith :— (2)

"Open unto me? Who then art thou? Whither goest thou? "What is thy name? I am one of you, 'Assember of Souls' is "the name of my boat; (3) 'Making the hair to stand on end' "is the name of the oars ; 'Watchful one' is the name of its "bows ; 'Evil is it' is the name of the rudder ; 'Steering straight "for the middle' is the name of the Mātchabet ; so likewise "[the boat] is a type of my sailing onward to the pool. Let "there be given unto me vessels of milk, (5) together with "cakes, and loaves of bread, and cups of drink, and pieces of "meat in the Temple of Ȧnpu," or (as others say), "Grant "thou me [these things] wholly. Let it be so done unto me "that I may enter in (6) like a hawk, and that I may come "forth like the *Bennu* bird, [and like] the Morning Star. Let "me make [my] path so that [I] may go in peace into the "beautiful Ȧmentet, and let the Lake of Osiris be mine. (7) "Let me make my path, and let me enter in, and let me adore "Osiris, the Lord of life."[1]

CHAPTER CXXIII OR CXXXIX.[2]

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 10).]

Vignette : The deceased, or his soul, standing before a palace or shrine; in the Saïte Recension this Chapter has no vignette.

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[1] Several passages in this Chapter are also found in Chapter LVIII.

[2] This Chapter occurs twice in the Saïte Recension ; see Lepsius, *op. cit.*, Bll. 45 and 57. As Chap. CXXIII it is called "Another Chapter", but as Chap. CXXXIX it is called "A hymn of praise to Tem".

Text : (1) THE CHAPTER OF ENTERING INTO THE GREAT HOUSE.[1] The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:—

"Homage to thee, O Thoth. I am Thoth, who have weighed "the two divine Fighters (*i. e.,* Horus and Set), (2) I have destroyed their warfare and I have diminished their wailings. I "have delivered the *Āṭu* fish in his turning back, and I have "performed that which thou didst order (3) concerning him, and "afterwards I lay down within my eye. [I am he who hath "been without opposition. I have come; do thou look upon me "in the Temple of Nem-ḥrȧ (or Uḥem-ḥrȧ).] I give commands "in the words of the divine aged ones, and, moreover, I guide "for thee the lesser deities."

CHAPTER CXXIV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 10).]

Vignette : The deceased adoring Mesthȧ, Ḥāpi, Ṭuamāutef and Qebḥsennuf.[2]

Text : (1) THE CHAPTER OF GOING INTO THE PRESENCE OF THE DIVINE SOVEREIGN PRINCES OF OSIRIS. (2) The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:—

"My soul hath built for me a habitation in the city of Ṭaṭṭu; I "sow seed in the city of Pe, and (3) I plough my field with my "labourers (?), and for this reason my palm tree is like Ȧmsu. "That which is an abomination unto me, that which is an abo"mination unto me I shall not eat. (4) That which is an abo"mination unto me, that which is an abomination unto me is "filth. I shall not eat thereof; by sepulchral meals and food I "shall not be destroyed. [The abominable thing] I shall not take

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[1] Two copies of this Chapter taken from royal tombs are given by Naville with Chapter CXXV (Ueberschrift); see *Todtenbuch,* Bd. II, p. 335.

[2] In the Papyrus of Nu Chapter CXXIV is given under the title, "Chapter of making the transformation into a *Bennu* bird," and the vignette above it is a *Bennu* bird.

"into my hands, (5) I shall not walk upon it in my sandals, "because my cakes are [made] of white grain, and my ale is "[made] of red grain, and behold, (6) the *Sektet* boat and the "*Māṭet* boat bring them to me, and I eat [thereof] under the "branches of [the trees], the beautiful arms [of which] I know. "O let (7) splendour be prepared for me with the white crown "which is lifted up upon me by the uraei-goddesses. Hail, thou "guardian of the divine doors of the god Seḥetep-taui (*i. e.*, 'he "who maketh the world to be at peace'), bring [thou] (8) to me "that of which they make sepulchral meals; grant thou that I "may lift up the branches (?). (9) May the god of light open to "me his arms, and may the company of the gods keep silence "whilst the denizens (10) of heaven talk with the chancellor-"in-chief, Nu, triumphant. I am the leader of the hearts of the "gods which strengthen (11) me, and I am a mighty one among "the divine beings. If any god or any goddess (12) shall come "forth against me he shall be judged by the ancestors of the year "who live upon hearts (13) and who make (?) cakes (?) for me, "and Osiris shall devour him at [his] coming forth (14) from "Ȧbṭu (Abydos). He shall be judged by the ancestors of Rā, and "he shall be judged by the (15) God of Light who clotheth heaven "among the divine princes. I shall have bread in my mouth at "stated seasons, and I shall enter in before the gods Ȧḥiu. (16) "He shall speak with me, and I shall speak with the followers "of the gods. I shall speak with the Disk and I shall speak with "the denizens of heaven. (17) I shall put the terror of myself "into the blackness of night which is in the goddess Meḥ-urt, "[who is near] him that dwelleth in might. (18) And behold, I "shall be there with Osiris. My condition of completeness shall "be his condition of completeness among the divine princes. I shall "speak unto him [with] the words of (19) men, and he shall "repeat unto me the words of the gods. A *khu* who is equipped "[with power] shall come.[1] I am a *khu* who is equipped [with "power]; I am equipped [with the power] of all the *khus*, [be-

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[1] The Papyrus of Mes-em-neter adds, "bringing right unto thee the divine being who loveth her."

"ing the form of the *Sāḥu* (*i. e.,* spiritual bodies) of Ȧnnu, Ṭaṭṭu, "Suten-ḥenen, Ȧbṭu, Ȧpu, and Sennu.[1] The Osiris Ȧuf-ānkh is "victorious over every god and every goddess who are hidden in "Neter-khertet]."[2]

CHAPTER CXXV.

The CXXVth Chapter consists of three parts: the Introduction, the Negative Confession, and a concluding text. The Introduction was said when the deceased arrived at the Hall of double Maāti; the Negative Confession was recited by him before the forty-two gods who were in this Hall; and the concluding text when he came into the underworld.

I. The Introduction.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 30).]

Vignette: I. The god Osiris, bearded and wearing the "white" crown, stands in a shrine the roof of which is surmounted by a hawk's head and by uraei; he holds the usual emblems of sovereignty and dominion. Behind him is the goddess Isis, and before him, standing upon a lotus flower, are the four children of Horus, Mestha, Ḥāpi, Ṭuamāutef, and Qebḥsennuf.

Vignette: II. Ani and his wife Thuthu standing, with hands raised in adoration to Osiris, before a table of offerings.

Text: (1) THE CHAPTER OF ENTERING INTO THE HALL OF DOUBLE MAĀTI; A HYMN OF PRAISE TO OSIRIS, THE GOVERNOR OF ȦMENTET. Osiris, the scribe Ani, triumphant, saith:—

(2) "I have come, and [I] have drawn nigh to see thy beau"ties; my hands [are raised] in adoration of thy name 'Right

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[1] *I. e.,* Heliopolis, Mendes or Busiris, Heracleopolis, Abydos, Panopolis, and Sennu (a city near Panopolis).

[2] The words in brackets are from the Saïte Recension (see Lepsius, *op. cit.,* Bl. 46).

"and Truth'. I came and I drew nigh unto [the place where] "the acacia tree groweth not, where (3) the tree thick with "leaves existeth not, and where the ground yieldeth neither "herb nor grass. Then I entered into the hidden place, and I "spake with (4) the god Set, and my protector (?) advanced to "me, and his face was clothed (*or* covered), and [he] fell upon "the hidden things. He entered into the Temple of Osiris, and "he looked upon the hidden things which were therein; and the "sovereign chiefs of the pylons [were] in the form of *khu*s. And "the god Ȧnpu (6) spake [to those who were on] both sides of "him with the speech of a man [as he] came from Ta-merȧ[1]; he "knoweth our paths and our cities. I make offerings(?), (7) and I "smell the odour of him as if he were one among you, and I say "unto him, I am Osiris, the scribe Ani, triumphant in peace, triumphant! I have (8) come, and (I) have drawn nigh to see the "great gods, and I feed upon the offerings which are among "their food. I have been to the borders [of the territory of] (9) "Ba-neb-Ṭeṭṭeṭ (*i. e.*, the 'Soul, the lord of Ṭaṭṭu', or Osiris), and "he hath caused me to come forth like a *Bennu* bird, and to "utter words. I have been in the water of the stream, and (10) "I have made offerings of incense. I have guided myself to the "*Shenṭet* tree of the [divine] children. I have been in Ȧbu (or "Ābu, *i. e.*, Elephantine [?]) in the Temple of the goddess Satet. "(11) I have submerged the boat of mine enemies [whilst] I "myself have sailed over the Lake in the *Neshmet* boat. I have "seen the (12) *Sāḥu* (*i. e.*, the spiritual bodies) [in] the city of "Qem-ur. I have been in the city of Ṭaṭṭu, and I have brought "myself to silence [therein]. I have caused the god to have "the mastery over his two feet. (13) I have been in the Temple "of Ṭep-ṭu-f (*i. e.*, 'he that is on his hill', or Anubis), and I "have seen him that is lord of the divine temple. I have entered into the Temple (14) of Osiris, and I have arrayed myself in the apparel of him that is therein. I have entered into "Re-stau, and I have seen the hidden things (15) which are "therein. I was shrouded [therein], but I found a way for my-

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[1] *I. e.*, the "Land of the inundation", a name of Egypt.

"self. I have gone into the city of Ån-åarreṭ-f (*i. e.*, the place "where nothing groweth), and I covered my nakedness with the "garments which were therein. There was given unto me the "*ānti* unguent [such as] women [use], along with the powder "of human beings. Verily Sut (?) (17) hath spoken unto me "the things which concern himself, and I said, Let thy weighing be in (?) us."

"The Majesty of the god Ånpu saith, (18) 'Knowest thou "the name of this door so as to declare it unto me?' And Osiris, "the scribe Ani, triumphant in peace, triumphant! saith, (19) "'Destroyer of the god Shu' is the name (20) of this door. The "Majesty of the god Ånpu saith, (21) 'Knowest thou the name "of the upper (22) leaf and of the lower leaf?' 'Lord of Maāt "(23) upon his two feet' is the name of the upper (24) leaf, "and 'Lord of twofold strength, the subduer of cattle', (25) [is "the name of the lower leaf. The Majesty of the god Ånpu "saith], 'Since thou knowest (26) pass on, O Osiris the scribe, "the teller (27) of the divine offerings of all the gods of Thebes, "(27) Ani, triumphant, the lord of reverence'."

The Introduction.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 22).]

Vignette: The deceased and his wife standing with both hands raised in adoration.

Text: (1) [THE FOLLOWING] SHALL BE SAID WHEN THE OVERSEER OF THE PALACE, THE CHANCELLOR-IN-CHIEF, NU, TRIUMPHANT, COMETH FORTH INTO THE HALL (2) OF DOUBLE MAĀTI[1] SO THAT HE MAY BE SEPARATED FROM EVERY SIN WHICH HE HATH DONE AND MAY BEHOLD THE FACES OF THE GODS. The Osiris Nu, triumphant, saith:— (3)

"Homage to thee, O Great God, thou Lord of double Maāti, "I have come to thee, O my Lord, and I have brought myself

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[1] In other papyri this Chapter is called:— (1) "The Chapter of going into the Hall of double Maāti;" (2) "The Chapter of [the Hall of] double Maāti and of knowing what is therein"; and (3) "The Book of entering into the Hall of double Maāti"; see Naville, *op. cit.*, Bd. II. p. 275.

"hither that (4) I may behold thy beauties. I know thee, and "I know thy name, and I know the name[s] of the two and "forty gods who exist with (5) thee in this Hall of double Maati, "who live as warders of sinners and who feed upon their blood "(6) on the day when the lives of men are taken into account "in the presence of the god Un-nefer; in truth 'Rekhti-merti-"neb-Maāti' (*i. e.*, 'twin-sisters with two eyes, ladies of double "Maāti') is thy name. In truth (7) I have come to thee, and I "have brought Maāt (*i. e.*, right and truth) to thee, and I have "destroyed wickedness for thee. [I have not done evil to] man-"kind. I have not oppressed the members of my family, (8) I "have not wrought evil in the place of right and truth. I have "had no knowledge of worthless men. I have not wrought evil. "I have not made to be the first [consideration] of each day "that excessive labour (9) should be performed for me. [I have] "not brought forward my name for [exaltation] to honours. I "have not ill-treated servants. [I have not thought scorn of "God.] I have not defrauded the oppressed one of his property.[1] "I have not done that which is an abomination (10) unto the "gods. I have not caused harm to be done to the servant by "his chief. I have not caused pain. I have made no man to "suffer hunger. I have made no one to weep. I have done no "murder. (11) I have not given the order for murder to be done "for me. I have not inflicted pain upon mankind. I have not "defrauded the temples of their oblations. I have not (12) pur-"loined the cakes of the gods. I have not carried off the cakes "offered to the *khu*s. I have not committed fornication. I have "not polluted myself [in the holy places of the god of my city],[2] "nor diminished from the bushel. (13) I have neither added to "nor filched away land. I have not encroached upon the fields "[of others]. I have not added to the weights of the scales [to "cheat the seller]. I have not mis-read the pointer of the scales "[to cheat the buyer]. (14) I have not carried away the milk

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[1] Variant, "I have not caused misery, I have not caused affliction."

[2] The words in brackets are added from the Papyrus of Amen-neb (Brit. Mus. No. 9,964); see Naville, *op. cit.*, Bd. II, p. 282.

"from the mouths of children. I have not driven away the cattle "which were upon their pastures. I have not snared (15) the "feathered fowl of the preserves of the gods. I have not caught "fish [with bait made of] fish of their kind. I have not turned "back the water at the time [when it should flow]. I have not "cut (16) a cutting in a canal of running water. I have not "extinguished a fire (*or* light) when it should burn. I have not "violated the times[1] [of offering] the chosen meat-offerings. I "have not driven off (17) the cattle from the property of the "gods. I have not repulsed God in his manifestations. I am "pure. I am pure. I am pure. I am pure. My purity is the "purity of that (18) great *Bennu* which is in the city of Suten-"ḥenen (Heracleopolis), for, behold, I am the nose of the God "of the winds, who maketh all mankind to live on (19) the day "when the Eye (Utchat) of Rā is full in Ȧnnu (Heliopolis) at "the end of the second month[2] of the season Pert (*i. e.,* the "season of growing) [in the presence of the divine lord of this "earth].[3] I have seen the Eye of Rā when it was full in Ȧnnu, "therefore let not evil befall me (20) in this land and in this "Hall of double Maāti, because I, even I, know the name[s] of "these gods who are therein [and who are the followers of the "great god]."[4]

The Negative Confession.

[From the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheet 30).]

Vignette:[5] The Hall of double Maāti, that is to say the Hall of the goddesses Isis and Nephthys who symbolize Right and Truth; herein are seated or stand forty-two gods, to each of whom the deceased must address a prescribed negative statement. At each end is one half of a folding door, one having the name of Neb-Maāt-ḥeri-ṭep-reṭui-f and the other of Neb-peḥti-Qesu-menmenet.[6] On the centre of the roof, which has a cornice of uraei, typifying divinity, and feathers, symbolic of Maāt, is a seated deity,[1] painted bluish-green, with hands extended, the right over the Eye of Horus, and the left over a pool. At the end of the Hall are four small vignettes, in which are depicted:—1. The Maāti goddesses, each seated upon a throne and holding a sceptre in her right hand, and the emblem of life in her left. 2. The deceased, arrayed in white, standing before the god Osiris with both hands raised in adoration. 3. A balance with the heart, symbolizing the conscience of the deceased, in one scale, and the feather, emblematic of Right and Truth, in the other. The god Anubis is testing the tongue of the balance, and close by stands the monster Ām-met. 4. Thoth, ibis-headed, seated upon a pylon-shaped pedestal, painting a large feather of Maāt.

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[1] Variant:—"I have not defrauded the gods of their chosen meat offerings."

[2] *I. e.,* the month called by the Copts Mekhir, the sixth month of the Egyptian year.

[3] These words are added from the Papyrus of Nebseni.

[4] These words are added from the Papyrus of Ani.

[5] The vignette here described is that of the Papyrus of Ani, sheet 31.

[6] See above, p. 190.

Text: The scribe Nebseni, triumphant, saith:—

1. "Hail, thou whose strides are long, who comest forth from "Ȧnnu (Heliopolis), I have not done iniquity.

2. "Hail, thou who art embraced by flame, who comest forth "from Kher-āba,[2] I have not robbed with violence.

3. "Hail, thou divine Nose (Fenṭi), who comest forth from "Khemennu (Hermopolis), I have not done violence [to any "man].

4. "Hail, thou who eatest shades, who comest forth from the "place where the Nile riseth,[3] I have not committed theft.

5. "Hail, Neḥa-ḥāu,[4] who comest forth from Re-stau, I have "not slain man or woman.

6. "Hail, thou double Lion-god, who comest forth from heaven, "I have not made light the bushel.

7. "Hail, thou whose two eyes are like flint,[5] who comest "forth from Sekhem (Letopolis), I have not acted deceitfully.

8. "Hail, thou Flame, who comest forth as [thou] goest back, "I have not purloined the things which belong unto God.

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[1] In the XVIIth Chapter, line 46 (see above, p. 47) this god is called Ḥeḥ, *i. e.*, "Millions of years."

[2] A city near Memphis.

[3] The *Qerti* or caverns out of which flowed the Nile were thought to be situated between Aswân and Philae.

[4] Variant, Neḥa-ḥrā.

[5] Variant, "like fire."

9. "Hail, thou Crusher of bones, who comest forth from "Suten-ḥenen (Heracleopolis), I have not uttered falsehood.

10. "Hail, thou who makest the flame to wax strong, who "comest forth from Ḥet-ka-Ptaḥ (Memphis), I have not carried "away food.

11. "Hail, Qerti, (*i. e.,* the two sources of the Nile), who "come forth from Åmentet, I have not uttered evil words.

12. "Hail, thou whose teeth shine, who comest forth from Ta-"she (*i. e.,* the Fayyûm), I have attacked no man.

13. "Hail, thou who dost consume blood, who comest forth "from the house of slaughter. I have not killed the beasts [which "are the property of God].

14. "Hail, thou who dost consume the entrails, who comest "forth from the *mābet* chamber, I have not acted deceitfully.

15. "Hail, thou god of Right and Truth, who comest forth "from the city of double Maāti, I have not laid waste the lands "which have been ploughed (?).

16. "Hail, thou who goest backwards, who comest forth from "the city of Bast (Bubastis), I have never pried into matters [to "make mischief].

17. "Hail, Āaṭi, who comest forth from Ånnu (Heliopolis), I "have not set my mouth in motion [against any man].

18. "Hail, thou who art doubly evil, who comest forth from "the nome of Āti,[1] I have not given way to wrath concerning "myself without a cause.

19. "Hail, thou serpent Uamemti, who comest forth from the "house of slaughter, I have not defiled the wife of a man.

20. "Hail, thou who lookest upon what is brought to him, "who comest forth from the Temple of Åmsu, I have not com-"mitted any sin against purity.

21. "Hail, Chief of the divine Princes, who comest forth from "the city of Nehatu,[2] I have not struck fear [into any man].

22. "Hail, Khemiu (*i. e.,* Destroyer), who comest forth from the

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[1] *I. e.,* the ninth nome of Lower Egypt, the capital of which was Per-Åusår or Busiris.

[2] The "city of the sycamore"; a name of a city of Upper Egypt.

"Lake of Ḳaui, I have not encroached upon [sacred times and "seasons].

23. "Hail, thou who orderest speech, who comest forth from "Urit, I have not been a man of anger.

24. "Hail, thou Child, who comest forth from the Lake of "Ḥeq-āṭ,[1] I have not made myself deaf to the words of right "and truth.

25. "Hail, thou disposer of speech, who comest forth from the "city of Unes,[2] I have not stirred up strife.

26. "Hail, Basti, who comest forth from the Secret city, I "have made [no man] to weep.

27. "Hail, thou whose face is [turned] backwards, who comest "forth from the Dwelling, I have not committed acts of impurity, neither have I lain with men.

28. "Hail, Leg of fire, who comest forth from Ākhekhu, I "have not eaten my heart.[3]

29. "Hail, Kenemti, who comest forth from [the city of] Kenemet, I have abused [no man].

30. "Hail, thou who bringest thine offering, who comest forth "from the city of Sau (Saïs), I have not acted with violence.

31. "Hail, thou god of faces, who comest forth from the city "of Tchefet, I have not judged hastily.

32. "Hail, thou who givest knowledge, who comest forth from "Unth, I have not . . . ., and I have not taken vengeance "upon the god.

33. "Hail, thou lord of two horns, who comest forth from "Satiu, I have not multiplied [my] speech overmuch.

34. "Hail, Nefer-Tem, who comest forth from Ḥet-ka-Ptaḥ "(Memphis), I have not acted with deceit, and I have not worked "wickedness.

35. "Hail, Tem-Sep, who comest forth from Ṭaṭṭu, I have "not uttered curses [on the king].

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[1] The thirteenth nome of Lower Egypt.

[2] The metropolis of the nineteenth nome of Upper Egypt.

[3] *I. e.*, "lost my temper and become angry."

36. "Hail, thou whose heart doth labour, who comest forth "from the city of Ṭebti, I have not fouled (?) water.

37. "Hail, Àḥi of the water, who comest forth from Nu, I "have not made haughty my voice.

38. "Hail, thou who givest commands to mankind, who comest "forth from [Sau (?)], I have not cursed the god.

39. "Hail, Neḥeb-nefert, who comest forth from the Lake of "Nefer (?), I have not behaved with insolence.

40. "Hail, Neḥeb-kau, who comest forth from [thy] city, I "have not sought for distinctions.

41. "Hail, thou whose head is holy, who comest forth from "[thy] habitations, I have not increased my wealth, except with "such things as are [justly] mine own possessions.

42. "Hail, thou who bringest thine own arm, who comest "forth from Àukert (underworld), I have not thought scorn of "the god who is in my city."

Address to the gods of the underworld.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 24).]

Vignette : The deceased standing with both hands raised in adoration.

Text : [THEN SHALL THE HEART WHICH IS RIGHTEOUS AND SINLESS SAY][1] :—

(1) The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith :—

"Homage to you, O ye gods who dwell in the Hall of double "Maāti, I, even I, know (2) you, and I know your names. Let "me not fall under your knives of slaughter, and bring ye not "forward my wickedness unto the god in whose train ye are ; "(3) and let not evil hap come upon me by your means. O "declare ye me right and true in the presence of Neb-er-tcher,

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[1] These words are added from Brit. Mus. No. 9905. Other papyri introduce the address with the words :—(1) "To be said when [the deceased cometh forth victorious from the Hall of double Maāti" ; (2) "To be said when he cometh forth to the gods of the underworld" ; (3) "The words which [are to be said] after the Hall of double Maāti."

"because I have done that which is right and true in Ta-merȧ "(Egypt). (4) I have not cursed God, and let not evil hap come "upon me through the king who dwelleth in my day. Homage "to you, O ye gods, who dwell in the Hall of double Maāti, (5) "who are without evil in your bodies, and who live upon right "and truth, and who feed yourselves upon right and truth in "the presence of the god Horus, who (6) dwelleth in his divine "Disk : deliver ye me from the god Baba who feedeth upon the "entrails of the mighty ones upon the day of the great judgment. (7) O grant ye that I may come to you, for I have not "committed faults, I have not sinned, I have not done evil, I have "not borne false witness ; (8) therefore let nothing [evil] be done "unto me. I live upon right and truth, and I feed upon right "and truth. I have performed the commandments of men [as "well as] the things whereat are gratified the gods, (9) I have "made the god to be at peace [with me by doing] that which "is his will. I have given bread to the hungry man, and "water to the thirsty man, and apparel to the naked (10) man, "and a boat to the [shipwrecked] mariner. I have made holy "offerings to the gods, and sepulchral meals to the *khu*s. Be ye "then my deliverers, (11) be ye then my protectors, and make "ye not accusation against me in the presence of [the great god]. "I am clean of mouth and clean of hands ; therefore let it be "said unto me by those who shall behold me, 'Come in peace ; "come in peace', (12) for I have heard that mighty word which "the spiritual bodies *(sāḥu)*[1] spake unto the Cat (13) in the "House of Ḥapṭ-re. I have been made to give evidence before "the god Ḥrȧ-f-ḥa-f (*i. e.,* he whose face is behind him), and "he hath given a decision [concerning me]. I have seen the "things over which the persea tree spreadeth [its branches] "(14) within Re-stau. I am he who hath offered up prayers "to the gods and who knoweth their persons. I have come "and I have advanced to make the declaration of right and "truth, and to set the (15) balance upon what supporteth it

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[1] The ordinary reading is, "For I have heard the word which was spoken by the Ass with the Cat."

"within the region of Åuḳert. Hail, thou who art exalted upon "thy standard, thou lord of the *Atefu* crown, whose name is "proclaimed as 'Lord of the winds', deliver thou me (16) from "thy divine messengers who cause dire deeds to happen, and "who cause calamities to come into being, and (17) who are "without coverings for their faces, for I have done that which "is right and true for the Lord of right and truth. I have purified myself and my breast (18) with libations, and my hinder "parts with the things which make clean, and my inner parts "have been in the Pool of right and truth. There is no single "member of mine which lacketh right and truth. (19) I have "been purified in the Pool of the south, and I have rested in "the northern city which is in the Field of the Grasshoppers, "wherein the divine sailors of Rā bathe at the (20) second hour "of the night and at the third hour of the day. And the hearts "of the gods are gratified (?) after they have passed through it, "whether it be by night, or whether it be by day, and they say "unto me, (21) 'Let thyself come forward'. And they say unto "me, 'Who, then, art thou?' And they say unto me, 'What is thy "name?' 'I am he who is equipped under the flowers [and I am] "the dweller in his olive tree,' (22) is my name. And they say "unto me straightway, 'Pass thou on'; and I passed on by the "city to the north of the olive tree. What, then, didst thou see "there? The leg and the thigh. What, then, (23) didst thou say "unto them? Let me see rejoicings in those lands of the Tenkhu.[1] And what did they give unto thee? A flame of (24) fire "and a tablet (*or* sceptre) of crystal. What, then, didst thou do "therewith? I buried them by the furrow of Mānāat as 'things for "the night'. (25) What, then, didst thou find by the furrow of "Māāat? A sceptre of flint, the name of which is 'Giver of winds'. "What, then, didst thou do to the flame of fire and the (26) tablet "(*or* sceptre) of crystal after thou hadst buried them? I uttered "words over them in the furrow, [and I dug them out therefrom];[2]

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[1] A people who dwelt, probably, on the north-east frontier of Egypt, and who have been by some identified with the Phœnicians.

[2] These words are added from the Papyrus of Nebseni.

"I extinguished the fire, and I broke the tablet (*or* sceptre), and "I created (27) a pool of water. 'Come, then,' [they say,] 'and "enter in through the door of this Hall of double Maāti, for thou "knowest us'."

"'We will not let thee enter in through us', say the bolts of "(28) the door, 'unless thou tellest [us] our names'; 'Tongue "[of the Balance] of the place of right and truth' is your name. "'I will not let thee enter in by me,' saith the [right] lintel "(29) of the door, 'unless thou tellest [me] my name'; 'Balance of the support of right and truth' is thy name. 'I will "not let thee enter in by me,' saith the [left] lintel of the door, "(30) 'unless thou tellest [me] my name'; ['Balance of] wine' is "thy name. 'I will not let thee pass over me,' saith the threshold of this door, 'unless thou tellest [me] my name'; 'Ox of "the god Seb' is thy name. 'I will not open unto thee,' saith "the fastening of this door, 'unless thou tellest [me] my name'; "'Flesh of his mother' is thy name. 'I will not open unto thee,' "saith the socket of the fastening of the door, 'unless thou "tellest me my name;'] 'Living eye of the god Sebek, the lord "of Bakhau' is thy name. 'I will not open unto thee [and I will "not let thee enter in by me,' saith the guardian of the leaf "of] this door, 'unless (31) thou tellest [me] my name'; 'Elbow "of the god Shu when he placeth himself to protect Osiris' is "thy name. 'We will not let thee enter in by us,' say the "posts of this door, 'unless thou tellest us our names'; (32) "'Children of the uraei-goddesses' is your name.[1] 'Thou knowest us,' [they say], (33) 'pass on, therefore, by us.'

"'I will not let thee tread upon me,' saith the floor of (34) "the Hall of double Maāti, 'because I am silent and I am holy. "and because I do not know the name[s] of thy two feet where-"with thou wouldst walk (35) upon me; therefore tell them to "me.' 'Traveller (?) of the god Khas' is the name of my right "foot, and 'Staff of the goddess Hathor' is the name of my left

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[1] The Papyrus of Nu continues, "I will not open unto thee and I will not let thee pass by me', saith the Guardian of this door, 'unless (33) thou tellest [me] my name'; 'Ox of Seb' is thy name." See above, l. 30.

"foot.' (36) 'Thou knowest me,' [it saith], 'pass on therefore "over me.'"

"'I will not make mention of thee,' saith the guardian of the "door of this Hall of double Maāti, unless thou tellest [me] my "name; 'Discerner of (37) hearts and searcher of the reins' is "thy name. 'Now will I make mention of thee [to the god]. "But who is the god that dwelleth in his hour? Speak thou it' "(*i. e.*, his name). Māau-Taui (*i. e.*, he who keepeth the record of "the two lands) [is his name]. 'Who then is (38) Māau-Taui?' "He is Thoth. 'Come', saith Thoth. 'But why hast thou come?' "I have come, and I press forward that I may be mentioned. "What now (39) is thy condition? I, even I, am purified from "evil things, and I am protected from the baleful deeds of those "who live in (40) their days; and I am not among them. 'Now "will I make mention of thee (to the god].'[1] '[Tell me now], "who is he[2] whose (44) heaven is of fire, whose walls [are "surmounted by] living uraei, and the floor of whose house is "a stream of water? Who is he, I say?' It is (44) Osiris. 'Come "forward, then: verily thou shalt be mentioned [to him]. Thy "cakes [shall come] from the Eye of Rā, and thine ale [shall "come] from (45) the Eye of Rā, and the sepulchral meals "[which shall be brought to thee] upon earth [shall come] from "the Eye of Rā. This hath been decreed for the Osiris the "overseer of the palace, the chancellor-in-chief, Nu, triumphant.'"

Rubric: (46) THE MAKING OF THE REPRESENTATION OF WHAT SHALL HAPPEN IN THIS HALL OF DOUBLE MAĀTI. THIS CHAPTER SHALL BE SAID [BY THE DECEASED] AFTER HE HATH BEEN CLEANSED AND PURIFIED, AND WHEN HE IS ARRAYED IN APPAREL, (47) AND IS SHOD WITH WHITE LEATHER SANDALS, AND HIS EYES HAVE BEEN PAINTED WITH ANTIMONY, AND [HIS BODY] HATH BEEN ANOINTED WITH UNGUENT OF *ĀNTI*, AND WHEN HE OFFERETH OXEN, AND FEATHERED FOWL, AND INCENSE, AND CAKES, AND ALE, AND (48) GARDEN HERBS. AND, BEHOLD, THOU SHALT DRAW A REPRESENTATION OF THIS IN COLOUR UPON A NEW TILE MOULDED FROM (49) EARTH UPON WHICH NEITHER A PIG NOR OTHER ANIMALS HAVE TRODDEN. AND IF [THOU] DOEST THIS

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[1] Here the Papyrus repeats a passage given above.

[2] The words *semá-kuá* are superfluous.

BOOK UPON IT [IN WRITING, THE DECEASED] SHALL FLOURISH, AND HIS CHILDREN (50) SHALL FLOURISH, AND [HIS NAME] SHALL NEVER FALL INTO OBLIVION, AND HE SHALL BE AS ONE WHO FILLETH (*I. E.*, SATISFIETH) THE HEART OF THE KING AND OF HIS PRINCES. AND BREAD, AND CAKES, AND SWEETMEATS, (51) AND WINE, AND PIECES OF FLESH SHALL BE GIVEN UNTO HIM UPON THE ALTAR OF THE GREAT GOD; AND HE SHALL NOT BE TURNED BACK AT ANY DOOR IN ȦMENTET, AND HE SHALL BE (52) BROUGHT IN ALONG WITH THE KINGS OF UPPER AND LOWER EGYPT, AND HE SHALL BE IN THE TRAIN OF OSIRIS[1] CONTINUALLY AND REGULARLY FOR EVER.[2]

Chapter CXXVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 24).]

Vignette: A lake of fire, at each corner of which is seated a dog-headed ape.

Text: (1) . . . .[3] The overseer of the palace, the chancellor-in-chief, Nu, triumphant, the son of the overseer of the palace, the chancellor-in-chief, Ȧmen-ḥetep, triumphant, saith :— (2)

"Hail, ye four apes who sit in the bows of the boat of (3) Rā, "who convey right and truth to Neb-er-tcher, who sit in judgment (4) on my misery and on my strength, who make the "gods to rest contented by means of the flame of (5) your "mouths, who offer holy offerings to the gods and sepulchral "meals to the *khus*, (6) who live upon right and truth, and "who feed upon (7) right and truth of heart, who are without "deceit and fraud, and to whom wickedness is an abomination, "(8) do ye away with my evil deeds, and put ye away my sin "[which deserved stripes upon earth, and destroy ye any evil "whatsoever that belongeth unto me],[4] and let there be no obstacle whatsoever on my part towards (9) you. O grant ye that

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[1] After 'Osiris' a Paris papyrus adds, 'He shall come forth in whatsoever form he is pleased to appear as a living soul for ever and ever."

[2] In the Papyrus of Ani (sheet 33) this Rubric comes after Chap. XLII, and is written below the Vignette of Chapter CXXVI.

[3] This Chapter has no title either in the Theban or in the Saïte Recension.

[4] The words in brackets are added from Brit. Mus. No. 9913.

"I may make my way through the underworld *(ȧmmeḥet),* let me "enter into Re-stau, let me pass through (10) the hidden pylons "of Ȧmentet. O grant that there may be given to me cakes, "(11) and ale, and sweetmeats(?), even as [they are given] "to the living *khu*s, and grant that I may enter in (12) and come forth from Re-stau."

"[The four apes make answer, saying], 'Come, then, for we "have done away with thy wickedness, and we have put away "thy sin, along with the [sin deserving of] stripes which thou "[didst commit] upon earth, and we have destroyed [all] the (13) "evil which belonged to thee upon the earth. Enter, therefore, "into Re-stau, and pass thou through the hidden pylons of "Ȧmentet, and there shall be given unto thee cakes, (14) and "ale, and sweetmeats(?), and thou shalt come forth and thou "shalt enter in at thy desire, even as do those *khu*s who are "favoured [of the god], and thou shalt be proclaimed (*or* called) "each day in the horizon."

Chapter CXXVII a.

[From the Tomb of Rameses IV (see Naville, *op. cit.,* Bd. I. Bl. 141; Lefébure, *Tombeau de Ramsès IV,* Plate 13).]

Vignette: This version of the CXXVIIth Chapter has not yet been found in the papyri containing the Theban Recension. In the Saïte Recension (Lepsius, *op. cit.*, Bl. 51) the deceased stands, with both hands raised in adoration, before a table of offerings placed in the presence of six gods, three standing upright and three seated, each of whom holds in his hands a flail and a sceptre. The first god has the head of a bull, the second is jackal-headed, the third is snake-headed, the fourth is human-headed, the fifth is bull-headed, and the sixth is human-headed. The last three have feathers, emblematic of right and truth, on their heads.

Text: (1) THE BOOK OF THE PRAISE OF THE GODS OF THE QERTI[1] WHICH A MAN SHALL RECITE WHEN HE COMETH FORTH BEFORE THEM TO ENTER IN TO SEE THE GOD IN THE GREAT TEMPLE OF THE UNDERWORLD. And he shall say:—

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[1] *I. e*, districts or divisions of the underworld.

“Homage to you, O ye gods of the *Qerti*, (2) ye divine “dwellers in Ȧmentet! Homage to you, O ye guardians of the “doors of the underworld, who keep ward over the god, who “bear and proclaim [the names of those who come] into the “presence of the god (3) Osiris, and who hold yourselves ready, “and who praise [him], and who destroy the Enemies of Rā. “O send ye forth your light and scatter ye the darkness [which “is about] you, and behold ye the holy and divine (4) Mighty “One, O ye who live even as he liveth, and call ye upon him “that dwelleth within his divine Disk. Lead ye the King of “the North and of the South, Usr-Maāt-Rā-setep-en-Ȧmen, the “son of the Sun, Rā-meses-meri-Ȧmen-Rā-ḥeq-Maāt, through “your doors, may his divine soul enter into your hidden places, “(5) [for] he is one among you, and he hath shot forth calamities upon the serpent fiend Āpep, and he hath beaten down “the obstacles [which Āpep set up] in Ȧmentet. Thy word hath “prevailed mightily over thine enemies, O great God, who livest “in thy divine Disk; thy word hath (6) prevailed mightily over “thine enemies, O Osiris, Governor of Ȧmentet; thy word hath “prevailed mightily over thine enemies in heaven and in earth, “O thou King of the North and of the South, Usr-Maāt-Rā-setep-en-Ȧmen, the son of the Sun, Rā-meses-meri-Ȧmen-Rā-ḥeq-Maāt, and over the sovereign princes of every god and “of every goddess, (7) O Osiris, Governor of Ȧmentet; he hath “uttered words in the presence [of the god in] the valley of the “dead, and he hath gained the mastery over the mighty sovereign princes. Hail, ye doorkeepers (?), hail, ye doorkeepers, who “guard your gates, who punish (8) souls, who devour the bodies of the dead, who advance over them at their examination “in the places of destruction, who give right and truth to the “soul and to the divine *khu*, the beneficent one, (9) the mighty “one, whose throne is holy in Ȧḳert, who is endowed with soul “like Ra and who is praised like Osiris, lead ye along the King “of the North and of the South Usr-Maat-Rā-setep-en-Ȧmen, “the son of the Sun, Rā-meses-meri-Ȧmen-Rā-ḥeq-Maat, un-

“bolt ye for him (10) the doors, and open [ye] the place of his *Qerti* for him. Behold, make ye his word to triumph over his enemies, and indeed let meat offerings and drink-offerings be made unto him by the god of the double door, and let him (11) put on the *nemmes* crown of him that dwelleth in the great and hidden shrine. Behold the image of Ḥeru-khuti (Harmachis), who is doubly true, and who is the divine Soul and the divine and (12) perfect Khu; he hath prevailed with his hands. The two great and mighty gods cry out to the King of the North and South (Usr-Maāt-Rā-setep-en-Ȧmen), the son of the Sun, (Rā-meses-meri-Ȧmen-Rā-ḥeq-Maāt), they rejoice in him, they sing praises to (13) him [and clap] their hands, they accord him their protection, and he liveth. The King of the North and South (Usr-Maāt-Rā-setep-en-Ȧmen), the son of the Sun, (Rā-meses-meri-Ȧmen-Rā-ḥeq-Maāt), riseth like a living soul in heaven. He hath been commanded to (14) make his transformations, he hath make himself victorious before the divine sovereign chiefs, and he hath made his way through the gates of heaven, and of earth, and of the underworld, even as hath Rā. The King of the North and South, (Usr-Maāt-Rā-setep-en-Ȧmen), the son of the Sun, (Rā-meses-meri-Ȧmen-Rā-ḥeq-Maāt), (15) saith, ‘Open unto me the gate[s] of heaven, and of earth, and of the underworld, for I am the divine soul of Osiris and I rest in him, and let me pass through their halls. Let [the gods] sing praises unto me [when] they see (16) me; let me enter and let favour be shewn unto me; let me come forth and let me be beloved; and let me go forward, for no defect or failing hath been found clinging unto me.’”

CHAPTER CXXVII B.

[From the Papyrus of Ptaḥ-mes (Naville, *op. cit.*, Bd. I. Bl. 142).]

Vignette: Sixteen gods in four groups, each containing two pairs; before each group is a table of offerings.

Text: (1) A CHAPTER TO BE RECITED ON COMING BEFORE THE DIVINE SOVEREIGN CHIEFS OF OSIRIS TO OFFER PRAISE UNTO THE GODS WHO ARE THE GUIDES OF THE UNDERWORLD. Osiris, (2) the chief scribe and draughtsman, Ptaḥ-mes, triumphant, saith :—

"Homage to you, O ye gods who dwell in the *Qerti*, ye gods "who dwell in Ȧmentet, (3) who keep ward over the gates of "the underworld and are the guardians [thereof], who bear and "proclaim [the names of those who come] into the (4) presence "of Osiris, who praise him and who destroy the enemies of Rā. "O send forth your light and (5) scatter ye the darkness [which "is about] you, and look upon the face of Osiris, O ye who "live even as he liveth, and praise [ye] him (6) that dwelleth "in his Disk, and lead [ye] me away from your calamities. Let "me come forth and let me enter in through (7) your secret "places, for I am a mighty prince among you, for I have done "away with evil there, and I have beaten down the (8) obstacles (?) [which have been set up] in Ȧmentet. Thou hast "been victorious over thine enemies, O thou that dwellest in "thy Disk ; thou hast been victorious over thine (9) enemies, O "Thoth, who producest(?) statutes; thou hast been victorious over "thine enemies, O Osiris, (10) the chief scribe and draughtsman, Ptaḥ-mes, triumphant ; thou hast been triumphant over "thine enemies, O Osiris, thou Governor of Ȧmentet, in heaven "and upon earth in the presence of the (11) divine sovereign "chiefs of every god and of every goddess ; and the food (?) "of Osiris, the Governor of Ȧmentet, is in the presence of the "god whose name is hidden before (12) the great divine sovereign chiefs. Hail, ye guardians of the doors, ye [gods] who "keep ward over their habitations (?), who keep the reckoning "and who commit [souls] to (13) destruction, who grant right "and truth to the divine soul which is stablished, who are "without evil in the abode of Ȧḳert, (14) who are endowed "with soul even as is Rā, and who are . . . . as is Osiris, "guide ye Osiris the chief scribe, the draughtsman, (15) Ptaḥ-mes, "triumphant, open ye unto him the gates of the underworld, "and the uppermost part of his estate and his *Qert.* (16) Be-"hold, make [ye him] to be victorious over his enemies, pro-"vide [ye him] with the offerings of the god of the underworld, "make noble the divine being who dwelleth in the *nemmes* "(17) crown, the lord of the knowledge of Åḳert. Behold, sta-"blish . . . . . this soul in right and truth, (18) [and let it be-"come] a perfect soul that hath gained the mastery with its "two hands. The great and mighty gods cry out, 'He hath "gotten the victory,' (19) and they rejoice in him, and they "ascribe praise unto him with their hands, and they turn unto "him their faces. (20) The living one is triumphant, and is "even like a living soul dwelling in heaven, and he hath been "ordered to perform [his] transformations. Osiris (21) triumphed "over his enemies, and Osiris, the chief scribe and draughtsman, "Ptaḥ-mes, triumphant, hath gained the victory (22) over his "enemies in the presence of the great divine sovereign chiefs "who dwell in heaven, and in the presence of the great divine "sovereign chiefs who dwell upon the earth."

CHAPTER CXXIX.

[From Lepsius, *Todtenbuch*, Bl. 51.]

Vignette : The deceased standing before a table of offerings, with both hands raised in adoration, in the presence of the gods Osiris, Isis, Horus the son of Isis, and Nephthys.

Text : A HYMN OF PRAISE TO OSIRIS. (1) The Osiris, Åuf-ānkh, triumphant, saith :—

"Homage to thee, O Osiris Un-nefer, triumphant, thou son "of Nut, thou first-born son of Seb, thou mighty one who comest "forth from Nut, thou King in the city of Nifu-ur,[1] thou Governor "of Åmentet, thou lord (2) of Åbṭu (Abydos), thou lord of souls, "thou mighty one of strength, thou lord of the *atef* crown in "Suten-ḥenen, thou lord of the divine form in the city of Nifu-

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[1] A name of the city of Abydos.

"ur, thou lord of the tomb, thou mighty one of souls in Ṭaṭṭu, "thou lord of [sepulchral] offerings, thou whose festivals are many "in Ṭaṭṭu. (3) The god Horus exalteth his father in every place "(*or* shrine), and he uniteth [himself] unto the goddess Isis and "unto the goddess Nephthys; and the god Thoth reciteth for him "the mighty glorifyings which are within him, [and which] come "forth from his mouth, and the heart of Horus is stronger than "that of all the gods. (4) Rise up, then, O Horus, thou son of "Isis, and avenge thy father Osiris. Hail, O Osiris, I have come "unto thee; I am Horus and I have avenged thee, and I feed "this day upon the sepulchral meals of oxen, and feathered fowl, "and upon all the beautiful things [offered] unto Osiris. Rise up, "then, O Osiris, (5) for I have struck down for thee all thine "enemies, and I have taken vengeance upon them for thee. I "am Horus upon this beautiful day of thy fair rising in thy "Soul which exalteth thee along with itself on this day before "thy divine sovereign princes. Hail, O Osiris, (6) thy *ka* hath "come unto thee and is with thee, and thou restest therein in "thy name of Ka-Ḥetep. I maketh thee glorious in thy name "of Khu, and it maketh thee like unto the Morning Star in thy "name of Peḥu, and it openeth for thee (7) the ways in thy "name of Åp-uat. Hail, O Osiris, I have come unto thee and "I have set thine enemies under [thy feet] in every place, and "thou art triumphant in the presence of the company of the "gods and of the divine sovereign chiefs. Hail, O Osiris, thou "hast received thy sceptre and (8) the place whereon thou art "to rest, and thy steps are under thee. Thou bringest food to "the gods, and thou bringest sepulchral meals unto those who "dwell in their tombs. Thou hast given thy might unto the "gods and thou hast created the Great God; thou hast thy "existence with them in their spiritual bodies, thou gatherest "thyself unto (9) all the gods, and thou hearest the word of "right and truth on the day when offerings to this god are "ordered on the festivals of Uḳa."

Chapter CXXIX.

[See Chapter C.]

Chapter CXXX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 17).]

Vignette: In the papyrus of Nu this Chapter has no vignette, but in the Saïte Recension (see Lepsius, *op. cit.,* Bl. 52) the deceased is seen standing in the stern of a boat behind Rā and two other gods.

Text: (1) ANOTHER CHAPTER OF MAKING PERFECT THE *KHU*, WHICH IS [TO BE RECITED ON] THE BIRTHDAY OF OSIRIS, AND OF MAKING TO LIVE THE SOUL FOR EVER.[1] (2) The chancellor-in-chief, Nu, triumphant, saith:—

"The heavens are opened, the earth is opened, the West is "opened, the East is opened, the southern half of heaven is "opened, the northern half of heaven is opened, the doors are "opened, and the (3) gates are thrown wide open to Rā [as] he "cometh forth from the horizon. The *Sektet* boat openeth for "him the double doors and the *Māṭet* boat bursteth open [for "him] the gates; he breatheth, and the god (4) Shu[2] [cometh "into being], and he createth the goddess Tefnut. Those who "are in the following of Osiris follow in his train, and the over-"seer of the palace, the chancellor-in-chief, Nu, triumphant, (5) "followeth on in the train of Rā. He taketh his iron weapon "and he forceth open the shrine even as doth Horus, and press-"ing onwards he advanceth unto the hidden things of his habi-"tation with the libations of (6) his divine shrine; the messenger "of the god that loveth him. The Osiris Nu, the overseer of "the palace, the chancellor-in-chief, triumphant, bringeth forth

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[1] Variant, "The Book of making the soul to live for ever. [To be recited] on the day of embarking in the boat of Rā to pass over to the chiefs of flame." See Naville, *op. cit.*, Bd. II. p. 338.

[2] Read *Shu* instead of *maāt*.

"the right and the truth, and he maketh to advance the going "forward[1] of (7) Osiris. The Osiris Nu, the overseer of the "palace, the chancellor-in-chief, triumphant, taketh in [his] "hand[s] the cordage and he bindeth fast the shrine. Storms "are the things which he abominateth. (8) Let no water-flood "be nigh unto him, let not the Osiris Nu, the overseer of the "palace, the chancellor-in-chief, triumphant, be repulsed before "Rā, and let him not be made to turn back; for, behold, the "Eye is in his two hands. (9) Let not the Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, walk in "the valley of darkness, let him not enter into (10) the Lake "of those who are evil, and let him have no existence among "the damned, even for a moment. Let not the Osiris Nu fall "headlong (11) among those who would lead him captive, and "let not [his] soul go in among them. Let his divine face take "possession of the place behind the block, the block of the god "Septu."

"Hymns of praise be unto you, O ye divine beings of the "Thigh, (12) the knives of God [work] in secret, and the two "arms and hands of God cause the light to shine; it is doubly "pleasant unto him to lead the (13) old unto him along with "the young at his season. Now, behold, the god Thoth dwelleth "within his hidden places, and he performeth the ceremonies "of libation (14) unto the god who reckoneth millions of years, "and he maketh a way through the firmament, and he doeth "away with storms and whirlwinds from his stronghold, and "the Osiris Nu, the overseer of the palace, the chancellor-in-"chief, triumphant, arriveth in the places of his (15) habitations. "[O ye divine beings of the Thigh], do ye away with his sor-"row, and his suffering, and his pain, and may the sorrow of "the Osiris Nu be altogether put away. Let the Osiris Nu, the "overseer of the palace, the chancellor-in-chief, triumphant, gra-"tify (16) Rā, let him make a way into the horizon of Rā, let "his boat be made ready for him, let him sail on happily, and "let Thoth put light into [his] heart; (17) then shall the Osiris

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[1] Or, "images".

"Nu, triumphant, praise and glorify Rā, and Rā shall hearken "unto his words, and he shall beat down the obstacles which "come from his enemies. I have not been (18) shipwrecked, I "have not been turned back in the horizon, for I am Rā-Osiris, "and the Osiris Nu, the overseer of the palace, the chancellor-"in-chief, shall not be shipwrecked (19) in the Great Boat. Be-"hold him whose face is in the god of the Thigh, because the "name of Rā is in the body of the Osiris Nu, the overseer of "the palace, the chancellor-in-chief, and his honour is in his "mouth; (20) he shall speak unto Rā, and Rā shall hearken "unto his words."

"Hymns of praise unto thee, O Rā, in the horizon, and ho-"mage unto thee, O thou that purifiest with light (21) the de-"nizens of heaven, O thou who hast sovereign power over heaven "at that supreme moment when the paddles of thine enemies "move with thee! The Osiris Nu, the overseer of the palace, "the chancellor-in-chief, triumphant, (22) cometh with the or-"dering of right and truth, for there is an iron firmament in "Ȧmentet which the fiend Āpep hath broken through with his "storms before the double Lion-god, (23) and this will the "Osiris Nu set in order; O hearken ye, ye who dwell upon "the top of the throne of majesty. The Osiris Nu shall come "in among thy divine sovereign chiefs, (24) and Rā shall de-"liver him from Āpep each day so that he may not come nigh "unto him, and he shall make himself vigilant. The Osiris Nu "shall have power over the things which are written, he shall "receive (25) sepulchral meals, and the god Thoth shall pro-"vide him with the things which should be prepared for him. "The Osiris Nu maketh right and truth to go round about the "bows in the Great Boat, (26) and hath triumph among the "divine sovereign chiefs, and he establisheth [it] for millions of "years. The divine chiefs guide him and give unto him a pas-"sage in the boat (27) with joy and gladness; the first ones "among the company of the sailors of Rā are behind him, and "he is happy. Right and truth are exalted, and they have come "unto their divine lord, and praises have been ascribed unto

"(28) the god Neb-er-tcher. The Osiris Nu, the overseer of the "palace, the chancellor-in-chief, triumphant, hath taken in his "hands the weapon and he hath made his way through heaven "therewith; the denizens thereof have ascribed praises unto him "as [unto] a divine being who standeth up (29) and never sinketh "to rest. The god Rā exalteth him by reason of what he hath "done, and he causeth him to make of none effect the whirlwind and the storm; he looketh (30) upon his splendours, "and he stablisheth his oars, and the boat saileth round about "in heaven, rising like the sun in the darkness. Thoth, the "mighty one, leadeth the Osiris Nu (31) within his eye, and "he sitteth [upon his] thigh[s] in the mighty boat of Kheperȧ; "he cometh into being, and the things which he saith come to "pass. (32) The Osiris Nu advanceth, and he journeyeth round "about heaven unto Ȧmentet, the fiery deities stand up before "him, and the god Shu rejoiceth exceedingly, and they take in "their hands the bows [of the boat] of Rā along with his "divine mariners. (33) Rā goeth round about and he looketh "upon Osiris. The Osiris Nu is at peace, the Osiris Nu is at "peace. He hath not been driven back, the flame of thy moment "(34) hath not been taken away from him, [O Rā,] the whirlwind and storm of thy mouth have not come forth against "him, he hath not journeyed upon the path of the crocodile—"for he abominateth (35) the crocodile—and it hath not drawn "nigh unto him. The Osiris Nu embarketh in thy boat, O Rā, "(36) he is furnished with thy throne, and he receiveth thy "spiritual form. The Osiris Nu travelleth over the paths of Rā "at daybreȧk to drive back the fiend Nebṭ; [he] cometh (37) "upon the flame of thy boat, [O Rā,] upon that mighty Thigh. "The Osiris Nu knoweth it, and he attaineth unto thy boat, "(38) and behold he [sitteth] therein; and he maketh sepulchral "offerings."

Rubric: [THIS CHAPTER SHALL BE] RECITED OVER A BOAT OF THE GOD RĀ WHICH HATH BEEN PAINTED (39) IN COLOURS IN A PURE PLACE. AND BEHOLD THOU SHALT PLACE A FIGURE OF THE DECEASED IN THE BOWS THEREOF, AND THOU SHALT PAINT A SEKTET BOAT UPON THE RIGHT

SIDE THEREOF, AND AN ĀṬET BOAT UPON THE LEFT SIDE THEREOF, AND THERE SHALL BE MADE (40) UNTO THEM OFFERINGS OF BREAD, AND CAKES, AND WINE, AND OIL, AND EVERY KIND OF FAIR OFFERING UPON THE BIRTHDAY OF OSIRIS. IF THESE CEREMONIES BE PERFORMED HIS SOUL SHALL HAVE EXISTENCE, AND SHALL LIVE FOR EVER, AND SHALL NOT DIE (41) A SECOND TIME.

The following is from the Rubric to this Chapter in the Saïte Recension (see Lepsius, *op. cit.,* Bl. 53) :—

"[He shall know] the hidden things of the underworld, he shall "penetrate the hidden things in Neter-khertet (the underworld)."

"[This Chapter] was found in the large hall (?) of the Temple "under the reign of His Majesty Ḥesepti, triumphant, and it was "found in the cavern of the mountain which Horus made for "his father Osiris Un-nefer, triumphant. Now since Rā looketh "upon this deceased in his own flesh, he shall look upon him "as the company of the gods. The fear of him shall be great, "and the awe of him shall be mighty in the heart of men, and "gods, and *Khu*s, and the damned. He shall be with his soul "and shall live for ever; he shall not die a second time in the "underworld; and on the day of weighing of words no evil "hap shall befall him. He shall be triumphant over his enemies, "and his sepulchral meals shall be upon the altar of Rā in the "course of each day, day by day."

CHAPTER CXXXI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheets 17 and 18).]

Vignette : This Chapter is without Vignette, both in the Papyrus of Nu and in the Saïte Recension (see Lepsius, *op. cit.*, Bl. 54).

Text : (1) THE CHAPTER OF HAVING EXISTENCE NIGH UNTO RĀ.[1] The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith :—

"I am that god Rā who shineth in the night. Every (2) being "who followeth in his train shall have life in the following of

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[1] Or, "The Chapter of making the way into heaven nigh unto Rā".

"the god Thoth, and he shall give unto him the risings of Horus "in the darkness. The heart of Osiris Nu, the overseer of the "palace, the chancellor-in-chief, triumphant, is glad (3) because "he is one of those beings, and his enemies have been destroyed "by the divine princes. I am a follower of Rā, and [I have] "received his iron weapon. (4) I have come unto thee, O my "father Rā, and I have advanced to the god Shu. I have cried "unto the mighty goddess, I have equipped the god Ḥu, (5) "and I alone have removed the Nebṭ god from the path of "Rā. I am a Khu, and I have come to the divine prince at the "bounds of the horizon. I have met (6) and I have received the "mighty goddess. I have raised up thy soul in the following of "thy strength, and my soul [liveth] through thy victory and thy "mighty power; it is I who give commands (7) in speech to "Rā, in heaven. Homage to thee, O great god in the east of "heaven, let me embark in thy boat, O Rā, let me open myself "out in the form of a divine hawk, (8) let me give my commands in words, let me do battle in my *Sekhem* (?), let me be "master under my vine. Let me embark in thy boat, O Rā, in "peace, (9) and let me sail in peace to the beautiful Åmentet. "Let the god Tem speak unto me, [saying], 'Wouldst [thou] "enter therein?' The lady, the goddess Meḥen, is a million of "years, yea, two million years in (10) extent, and dwelleth in "the House of Urt and Nif-urt [and in] the Lake of a million "years; the whole company of the gods move about among "those who are at the side of him who is the lord of divisions "of places (?). And I say, 'On every road and among (11) these "millions of years is Rā the lord, and his path is in the fire; "and they go round about behind him, and they go round about "behind him.'"

CHAPTER CXXXII.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 18).]

Vignette: The deceased standing before a house and holding a long staff in his hand. In the Brocklehurst papyrus the soul of the deceased, in the form of a human-headed bird, is seen hovering over a house by the side of which is a tree (see Naville, *op. cit.,* Bd. I. Bl. 145).

Text : (1) THE CHAPTER OF CAUSING A MAN TO COME BACK TO SEE HIS HOUSE UPON EARTH.[1] The Osiris Ani saith :—

"I am the Lion-god (2) coming forth with extended strides. "I have shot arrows and I have wounded the prey; I have shot "arrows and I have wounded the prey. I am the (3) Eye of "Horus, and I pass through the Eye of Horus at this season. "I have arrived at the furrows; let the Osiris Ani advance in "peace."[2]

CHAPTER CXXXIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 16).]

Vignette :[3] The god Rā, hawk-headed and having upon his head the sun's disk encircled with a serpent, seated upon a throne in a boat; in his right hand he holds a sceptre and in the left the emblem of "life". Above him is the legend, "Rā in his shrine." Before him, but outside the boat, stands Nebseni, who "maketh adoration to Rā each day", with both hands raised in adoration.

Text : (1) THE BOOK OF MAKING PERFECT THE *KHU* (2) WHICH IS TO BE RECITED ON THE DAY OF THE MONTH. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, saith :—

"Rā riseth in his horizon, and his company of the gods follow "after him. The god cometh forth out of his hidden (3) habitations, and food falleth out of the eastern horizon of heaven at "the word of the goddess Nut who maketh plain the paths of "'Rā, whereupon straightway the Prince goeth round about. "(4) Lift up then thyself, O thou Rā, who dwellest in thy divine shrine, draw thou into thyself the winds, inhale the north

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[1] In the Saïte Recension (see Lepsius, *op. cit.,* Bl. 54) the house is said to be "in the underworld".

[2] Another papyrus adds the words, "I have advanced, and behold, I have not been found light, and the Balance is empty of my affair".

[3] See the Papyrus of Nebseni, sheet 22.

"wind, swallow thou the skin(?) of (5) thy net on the day "wherein thou breathest right and truth. Thou separatest the "divine followers, and thou sailest in [thy] boat to Nut; the "divine princes (6) march onwards at thy word. Thou takest "count of thy bones, thou gatherest together thy members, thou "settest thy face towards the beautiful Åmentet, and thou comest, "being renewed each day. Behold, (7) thou art that Image of "gold, and thou dost possess the splendours of the disks of "heaven and art terrible; thou comest, being renewed each day. "(8) Hail, the horizon rejoiceth, and there are shouts of joy in "the rigging [of thy boat]; when the gods who dwell in the "heavens see the Osiris Nu, the overseer of the palace, the chan-"cellor-in-chief, triumphant, (9) they ascribe unto him as his due "praises which are like unto those ascribed unto Rā. The Osiris "Nu, the overseer of the palace, the chancellor-in-chief, trium-"phant, is a divine prince and he seeketh(?) the *ureret* crown "of Rā, (10) and he, the only one, is strong in good fortune(?) "in that supreme body which is of those divine beings who "are in the presence of Rā. (11) The Osiris Nu is strong both "upon earth and in the underworld; and the Osiris Nu is strong "like unto Rā every day. (12) The Osiris Nu shall not tarry, "and he shall not lie without motion in this land for ever. Be-"ing doubly beautiful [he] shall see with his two eyes, and he "shall hear (13) with his two ears; rightly and truly, rightly "and truly. The Osiris Nu is like unto Rā, and he setteth in "order the oars [of his boat] among those who are in the train "of (14) Nu. He doth not tell that which he hath seen, and "he doth not repeat that which he hath heard in the secret "places. Hail, (15) let there be shouts of joy to the Osiris Nu, "who is of the divine body of Rā, as he journeyeth over Nu, "and who propitiateth the KA of the god (16) with that which "he loveth. The Osiris Nu, the overseer of the palace, the chan-"cellor-in-chief, is a hawk, the transformations of which are "mighty (*or* manifold)."[1]

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[1] The Papyrus of Nebseni has, "The Osiris Nebseni is the lord of transformations in the presence of the hawk of gold".

Rubric : [THIS CHAPTER SHALL BE RECITED OVER A BOAT FOUR[1] CUBITS IN ITS LENGTH (17) AND MADE OF GREEN PORCELAIN [ON WHICH HAVE BEEN PAINTED] THE DIVINE SOVEREIGN CHIEFS OF THE CITIES; AND A HEAVEN WITH ITS STARS SHALL [ALSO] BE MADE, AND THIS THOU SHALT HAVE MADE CEREMONIALLY PURE BY MEANS OF NATRON AND INCENSE. AND, BEHOLD, (18) THOU SHALT MAKE AN IMAGE OF RĀ IN YELLOW (?) COLOUR UPON A NEW PLAQUE AND SET IT AT THE BOWS OF THE BOAT. AND BEHOLD, THOU SHALT PLACE AN IMAGE OF THE *KHU* (19) WHICH THOU DOST WISH TO MAKE PERFECT [AND PLACE IT] IN THIS BOAT, AND THOU SHALT MAKE IT TO TRAVEL ABOUT IN THE BOAT [WHICH SHALL BE MADE IN THE FORM OF THE BOAT] OF RĀ; AND HE SHALL SEE THE GOD RĀ (20) HIMSELF THEREIN. LET NOT THE EYE OF ANY MAN WHATSOEVER LOOK UPON IT WITH THE EXCEPTION OF THINE OWN SELF, OR THY FATHER,[2] OR THY SON, AND GUARD [THIS] WITH GREAT CARE.[3] [NOW THESE THINGS] SHALL MAKE THE *KHU* PERFECT IN THE HEART OF RĀ, AND IT SHALL GIVE UNTO HIM POWER WITH THE COMPANY OF THE GODS; AND THE GODS SHALL LOOK UPON HIM AS A DIVINE BEING LIKE UNTO THEMSELVES; (21) AND MANKIND AND THE DEAD SHALL LOOK UPON HIM AND SHALL FALL DOWN UPON THEIR FACES, AND HE SHALL BE SEEN IN THE UNDERWORLD IN THE FORM OF THE RADIANCE OF RĀ.

CHAPTER CXXXIV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 17).]

Vignette :[4] The boat of the sun, before which stand the deceased and his daughter;[5] on the bows is perched the hawk of Horus with the crown of the South upon his head. In the boat are the gods Shu, Tefnut, Seb, Nut, Osiris, Isis, and Hathor, human-headed, and Horus, hawk-headed. In the Saïte Recension the gods in the boat are nine in number, and behind them is the disk of the sun (see Lepsius, *op. cit.*, Bl. 55).

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[1] The Papyrus of Ani has "seven cubits".

[2] The words "or thy father" are from the Papyrus of Ani.

[3] These words are from the Brocklehurst papyrus (see Naville, *op. cit.*, Bd. II. p. 334). There are three copies of this rubric extant and no one of them is complete!

[4] See the Papyrus of Nebseni, sheet 6.

[5] Called "Thent-Men-nefer."

Text: (1) ANOTHER CHAPTER OF MAKING PERFECT THE KHU.[1] The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, saith:—

"Homage to thee, O thou who art within thy divine shrine, "who shinest with rays of light (2) and sendest forth radiance "from thyself, who decreest joy for millions of years unto those "who love him, who givest their heart's desire unto mankind, "thou god Kheperȧ within thy boat who hast overthrown (3) "Āpep. O ye children of the god Seb, overthrow ye the enemies "of Osiris Nu, the overseer of the palace, the chancellor-in-chief, "triumphant, and destroy ye them (4) from the boat of Rā; "and the god Horus shall cut off their heads in heaven [where "they are] in the form of feathered fowl, and their hind parts shall "be on the earth in the form of animals and in the Lake in the form "of (5) fishes. Every male fiend and every female fiend shall the "Osiris Nu, the overseer of the palace, the chancellor-in-chief, de-"stroy, whether he descendeth from the heaven, or whether he "cometh forth from (6) the earth, or whether they come upon "the waters, or whether they advance towards the stars, the god "Thoth, the son of Ȧner, coming forth from the Ȧnerti, shall "hack them in pieces. The Osiris (7) Nu is silent and dumb(?); "cause ye this god, the mighty one of slaughter, the being "greatly to be feared, to make himself clean in your blood and "to bathe (8) himself in your gore, and ye shall certainly be "destroyed by him (9) from the boat of his father Rā. The "Osiris Nu is the god Horus to whom his mother the goddess "Isis hath given birth, (10) and whom the goddess Nephthys hath "nursed and dandled, even like Horus when [he] repulsed the "fiends of the god Suti; and when they see the *ureret* crown "stablished (11) upon his head they fall down upon their faces "and they glorify [him]. Behold, when men, and gods, and *Khus*, "and the dead see the Osiris (12) Nu in the form of Horus with "the *ureret* crown stablished upon his head, they fall down upon

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[1] In the Papyrus of Nebseni the title of this Chapter reads:—"The Chapter of embarking in the boat of Rā and of being with those who are in his following."

"their faces. And the Osiris Nu, the overseer of the palace, the "chancellor-in-chief, (13) triumphant, is victorious over his enemies in the heights of heaven, and in the depths thereof, and "before the divine sovereign chiefs of every god and of every "goddess."

Rubric : (14) [THIS CHAPTER] SHALL BE RECITED OVER A HAWK STANDING AND HAVING THE WHITE CROWN UPON HIS HEAD, [AND OVER FIGURES OF] TEM, SHU, TEFNUT, SEB, NUT, OSIRIS, ISIS, SUTI, AND NEPHTHYS PAINTED IN YELLOW COLOUR (15) UPON A NEW PLAQUE, WHICH SHALL BE PLACED IN [A MODEL OF] THE BOAT [OF THE SUN], ALONG WITH A FIGURE OF THE DECEASED WHOM THOU WOULDST MAKE PERFECT. THESE SHALT THOU ANOINT WITH CEDAR OIL, AND (16) INCENSE SHALL BE OFFERED UP TO THEM ON THE FIRE, AND FEATHERED FOWL SHALL BE ROASTED. IT IS AN ACT OF PRAISE TO RĀ AS HE JOURNEYETH, AND IT SHALL CAUSE A MAN TO HAVE HIS BEING (17) ALONG WITH RĀ DAY BY DAY, WHITHERSOEVER THE GOD VOYAGETH; AND IT SHALL DESTROY THE ENEMIES OF RĀ IN VERY TRUTH REGULARLY AND CONTINUALLY.

Chapter CXXXV.

[From Lepsius, *Todtenbuch*, Bl. 55.]

Vignette : This Chapter has no Vignette.

Text : ANOTHER CHAPTER TO BE RECITED WHEN THE MOON RENEWETH ITSELF ON THE DAY OF THE MONTH. The Osiris Åuf-ānkh, triumphant, saith:—

"(1) Osiris unfettereth," or, as others say, "openeth the storm "cloud [in] the body of heaven, and is unfettered himself; Horus "is made strong happily each day. He whose transformations "are great (*or* many) hath offerings made unto him at the moment, (2) and he hath made an end of the storm which is in "the face of the Osiris Åuf-ānkh, triumphant. Verily he cometh, "and he is Rā in [his] journeying, and he is the four celestial "gods in the heavens above. The Osiris Åuf-ānkh, triumphant, "cometh forth (3) in his day, and he embarketh among the "tackle of the boat."

Rubric : IF THIS CHAPTER BE KNOWN BY THE DECEASED HE SHALL BECOME A PERFECT *KHU* IN THE UNDERWORLD, AND HE SHALL NOT DIE THEREIN A SECOND TIME, AND HE SHALL EAT HIS FOOD SIDE BY SIDE WITH OSIRIS. (4) IF THIS CHAPTER BE KNOWN BY HIM UPON EARTH HE SHALL BE LIKE UNTO THOTH, AND HE SHALL BE ADORED BY THE LIVING ONES; HE SHALL NOT FALL HEADLONG AT THE MOMENT OF ROYAL FLAME OF THE GODDESS BAST, AND THE MIGHTY PRINCESS SHALL MAKE HIM TO ADVANCE HAPPILY.

CHAPTER CXXXVI A.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 28).]

Vignette : This Chapter has no vignette in the Theban Recension; see Chapter CXXXVI B.

Text : (1) ANOTHER CHAPTER OF TRAVELLING IN THE GREAT BOAT OF RĀ. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, saith :— (2)

"Behold now, O ye luminaries in Ȧnnu, ye people in Kher-"aba, the god Kha (?) hath been born; his cordage (3) hath been "completed, and the instrument wherewith he maketh his way "hath [he] grasped firmly. I have protected the implements of "the gods, and I have delivered the boat Kha (?) for him. I "have come forth into heaven, and I have travelled therein with "Rā in the form of an ape, and have (4) turned back the paths "of Nut at the staircase of the god Sebeḳ."

CHAPTER CXXXVI A.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 16).]

Vignette : In the Theban Recension this Chapter has no Vignette, but in the Saïte Recension the deceased stands in the boat of the god Rā who is seated therein (see Lepsius, *op. cit.*, Bl. 56).

Text : (1) ANOTHER CHAPTER OF MAKING PERFECT THE *KHU*; [it shall be recited] on the festival of Six. The Osiris

Nu, the overseer of the palace, the chancellor-in-chief, triumphant, saith :—

"Behold now, O ye luminaries in Ȧnnu (Heliopolis), ye people "in (2) Kher-āba, the god hath been born ; his cordage (?) hath "been completed, and the instrument wherewith he maketh his "way he hath grasped firmly ; and the Osiris Nu is strong (3) "with them to direct the implement of the gods. The Osiris "Nu hath delivered the boat of the sun therewith . . . . . . , and "he cometh forth (4) into heaven. The Osiris Nu saileth round "about in heaven, he travelleth therein unto Nut, he journeyeth "along with Rā, and he voyageth therein in the form of (5) "apes ; [he] turneth back the water-flood which is over the Thigh "of the goddess Nut at the staircase of the god Sebaḳu. (6) The "hearts of Seb and Nut are glad and repeat the name which is "new. Un-neferu reneweth [his] youth, Rā is in his splendours "of light, (7) Unti hath his speech, and lo, the god of the "Inundation is Prince among the gods. The taste of sweetness "hath forced a way into the heart of the destitute one, and the "lord of thy outcries (8) hath been done away with, and the "oars (?) of the company of the gods are in vigorous motion. "Adored be thou, O divine Soul, who art endowed more than "the gods of the South and North [in] their splendours! Behold, "(9) grant thou that the Osiris Nu may be great in heaven even "as thou art great among the gods ; deliver thou him from every "evil and murderous thing which may be wrought (10) upon "him by the Fiend, and fortify thou his heart. Grant thou, "moreover, that the Osiris Nu may be stronger than all the gods, "all the *Khu*s, and all the dead. (11) The Osiris Nu is strong "and is the lord of powers. The Osiris Nu is the lord of right "and truth (12) which the goddess Uȧtchit worketh. The strength "which protects the Osiris Nu is the strength which protects the "god Rā in heaven. O god Rā, grant thou that the Osiris Nu "may travel on (13) in thy boat in peace, and do thou prepare "a road whereon [thy] boat may journey onwards ; for the force "which protecteth (14) Osiris is the force which protecteth thee. "The Osiris Nu driveth back the Crocodile from Ra day by day.

"(15) The Osiris Nu cometh even as doth Horus in the splen-"dours(?) of the horizon of heaven, and he directeth (16) Rā "through the mansions of the sky; the gods rejoice greatly "when the Osiris Nu repulseth the Crocodile. The Osiris Nu "hath the amulet(?) of the god, and (17) the cloud of Nebṭ "shall not come nigh unto him, and the divine guardians of the "mansions of the sky shall not destroy him. The Osiris Nu is a "(18) divine being whose face is hidden, and he dwelleth within "the Great House [as] the chief of the Shrine of the god. The "Osiris Nu carrieth the words of the gods to Rā, (19) and he "cometh and maketh supplication unto the divine lord (20) with "the words of his message. The Osiris Nu is strong of heart, and "he maketh his offering at the moment (21) among those who "perform the ceremonies of sacrifice."

Rubric : [THIS CHAPTER] SHALL BE SAID OVER A FIGURE OF THE DECEASED WHICH SHALL BE PLACED IN [A MODEL OF] THE BOAT OF THE SUN, AND BEHOLD, [HE THAT RECITETH IT] SHALL BE WASHED, AND SHALL BE CEREMONIALLY PURE, (23) AND HE SHALL HAVE BURNT INCENSE BEFORE RĀ, AND SHALL HAVE OFFERED WINE, AND CAKES, AND ROASTED FOWL FOR THE JOURNEY [OF THE DECEASED] IN THE BOAT OF RĀ. NOW, EVERY (24) *KHU* FOR WHOM SUCH THINGS ARE DONE SHALL HAVE AN EXISTENCE AMONG THE LIVING ONES, AND HE SHALL NEVER PERISH, AND HE SHALL HAVE A BEING LIKE UNTO THAT OF THE HOLY GOD; NO EVIL THING WHATSOEVER SHALL ATTACK HIM. (25) AND HE SHALL BE LIKE UNTO A HAPPY *KHU* IN ÀMENTET, AND HE SHALL NOT DIE A SECOND TIME. HE SHALL EAT AND HE SHALL DRINK IN THE PRESENCE OF OSIRIS EACH DAY; HE SHALL BE BORNE ALONG (26) WITH THE KINGS OF THE NORTH AND OF THE SOUTH EACH AND EVERY DAY; HE SHALL QUAFF WATER AT THE FOUNTAIN-HEAD; HE SHALL COME FORTH BY DAY EVEN AS DOTH HORUS; (27) HE SHALL LIVE AND SHALL BECOME LIKE UNTO GOD; AND HE SHALL BE HYMNED BY THE LIVING ONES, EVEN AS IS RĀ EACH AND EVERY DAY CONTINUALLY AND REGULARLY FOR EVER.

CHAPTER CXXXVI B.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 28).]

Vignette : A boat in which is the head of a hawk, emblematic of Rā, whereupon is a disk encircled by a serpent; over the bows and stern are *utchats*, or symbolic eyes.

Text: (1) THE CHAPTER OF SAILING IN THE GREAT BOAT OF RĀ TO PASS OVER (2) THE CIRCLE OF BRIGHT FLAME. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, saith:—

"[Hail], ye bright and shining flames that keep your place "behind Rā, and which slay (3) behind him, the boat of Rā is "in fear of the whirlwind and the storm; shine ye forth, then, "and make [ye yourselves] visible. I have come [daily] along "with the god Sek-ḥrâ from the bight of his holy lake, (4) and "I have seen the Maāt [goddesses] pass along, and the lion-gods "who belong unto them. Hail, thou that dwellest in the coffer, "who hast multitudes of plants (?), I (5) have seen [what is] "there. We rejoice, and their princes rejoice greatly, and their "lesser gods (?) are glad. I have made a (6) way in front of "the boat of Rā, I have lifted myself up into his divine Disk, "I shine brightly through his splendours; he hath furnished "himself with the things which are his, taking possession thereof "as the lord of right and truth. (7) And behold, O ye company "of the gods, and thou ancestor of the goddess Isis,[1] grant ye "that he may bear testimony to his father, the lord of those "who are therein. I have (8) weighed the . . . . . . in him [as] "chief, and I have brought to him the goddess Tefnut and he "liveth. Behold, come, come, and declare before him the testimony (9) of right and truth of the lord Tem. I cry out at "eventide and at his hour, saying;— Grant ye unto me (10) "that I may come. I have brought unto him the jaws of the "passages of the tomb; I have brought unto him the bones "which are in Ȧnnu (Heliopolis); (11) I have gathered together "for him his manifold parts; I have driven back for him the "serpent fiend Āpep; I have spit upon his gashes for him; I "have made my road and I have passed in (12) among you. I "am he who dwelleth among the gods, come, let [me] pass

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[1] Read "god Osiris"?

"onwards in the boat, the boat of the lord Sa. Behold, O "Heru-ur, (13) there is a flame, but the fire hath been extinguished. I have made [my] road, O ye divine fathers and "your divine apes! I have entered upon the horizon, and I have "passed on (14) to the side of the divine princes, and I have "borne testimony unto him that dwelleth in his divine boat. "I have gone forward over the circle of bright (15) flame which "is behind the lord of the lock of hair which moveth round "about. Behold, ye who cry out over yourselves, ye worms in "[your] hidden places, grant ye that I may pass onwards, (16) "for I am the mighty one, the lord of divine strength, and I "am the spiritual body (*sāḥ*) of the lord of divine right and "truth made by the goddess Uatchit. His strength which protecteth (17) is my strength which protecteth, which is the "strength which protecteth Rā. [Grant ye that I may be in the "following of Rā], and grant ye that I may go round about "with him in Sekhet-ḥetep [and in] the two lands. (18) [I am] a "great god, and [I have been] judged by the company of his gods; "grant that divine, sepulchral meals may be given unto me."

CHAPTER CXXXVII A.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 26).]

Vignette : Four men, each holding a flame, standing in the presence of a god before whom are four pools or lakes.

Text: (1) THE CHAPTER OF THE FOUR BLAZING FLAMES WHICH ARE MADE FOR THE KHU. Behold, thou shalt make four square troughs of clay, (2) whereon thou shalt scatter incense, and thou shalt fill them with the milk of a white cow, and by means of these thou shalt extinguish the flame. (3) The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, saith :—

"The fire cometh to thy KA, O Osiris, governor of Åmenti; "the fire (4) cometh to thy KA, O Osiris Nu, the overseer of "the palace, the chancellor-in-chief, triumphant. He that ordereth "the night cometh after the day. (5) [The flame cometh to thy "KA, O Osiris, governor of those in Åmenti][1] and the two "sisters (?) of Rā come likewise. Behold, [the flame] riseth in "Åbṭu (Abydos) and it cometh; and I cause it to come [to] (6) "the Eye of Horus. It is set in order upon thy brow, O Osiris, "governor of Amenti,[2] and it is (7) fixed within thy shrine and "riseth upon thy brow; it is set in order upon thy breast, O "Osiris Nu, (8) and it is fixed upon thy brow. The Eye of Horus "is protecting thee, O Osiris, governor of Åmenti, and it keepeth "thee (9) in safety; it casteth down headlong all thine enemies "for thee and all thine enemies have fallen headlong before thee. "(10) O Osiris Nu, the Eye of Horus protecteth thee, it keepeth "thee in safety, and it casteth down headlong (11) all thine "enemies. Thine enemies have fallen down headlong before thy "KA, O Osiris, governor of (12) Åmenti, the Eye of Horus protecteth thee, it keepeth thee in safety, and it hath cast down "headlong all thine enemies. (13) Thine enemies have fallen "down headlong before thy *Ka,* O Osiris Nu, the overseer of "the palace, the chancellor-in-chief, triumphant, (14) the Eye "of Horus protecteth thee, it keepeth thee in safety, it hath cast "down headlong for thee all thine enemies, and thine enemies "have fallen down headlong before thee. The Eye of Horus "(15) cometh, it is sound and well, and it sendeth forth rays "like unto Rā in the horizon; it covereth over with darkness "the powers of Suti, it taketh possession thereof and it bringeth "its flame (16) against him upon [its] feet (?). The Eye of Horus "is sound and well, thou eatest the flesh (?) of thy body by means "thereof, and thou givest praise (?) thereto. The four flames enter "into thy KA, O Osiris, governor of (17) Åmenti, the four flames "enter into thy *ka,* O Osiris Nu, the overseer of the palace, the "chancellor-in-chief, triumphant. Hail, ye children of Horus, "Mesthi, Ḥāpi, Ṭuamāutef (18) and Qebḥsennuf, ye have given "your protection unto your divine Father Osiris, the governor of "Åmenti, grant ye your protection to the Osiris Nu, triumphant.

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1. Added from the Papyrus of Nebseni.
2. In the Papyrus of Nebseni the deceased is here addressed.

"(19) Now therefore, inasmuch as ye have destroyed the opponent[s] of Osiris, the governor of Ȧmenti, he liveth with the "gods, and he hath smitten Suti with his hand and arm since light "dawned upon the earth, and Horus hath gotten power, (20) and "he hath avenged his divine Father Osiris himself; and inasmuch as your divine father hath been made vigorous through "the union which ye have effected for him with the *Ka* of Osiris, "the Governor of Ȧmenti—now the Eye of Horus (21) hath "avenged him, and it hath protected him, and it hath cast down "headlong for him all his enemies, and all his enemies have "fallen down before him—even so do ye destroy the (22) opponent[s] of the Osiris Nu, the overseer of the palace, the "chancellor-in-chief, triumphant. Let him live with the gods, "let him smite down his enemy, let him destroy [him] (23) "when light dawneth upon the earth, let Horus gain power "and avenge the Osiris Nu, let the Osiris Nu have vigour through "the union which ye have effected for him with his *ka*. O Osiris Nu, the Eye of Horus hath avenged thee, it hath cast down "headlong all thine enemies for thee, and all thine enemies have "fallen down headlong before thee. Hail, Osiris, (24) Governor "of Ȧmenti, grant thou light and fire to the happy soul which "is in Suten-ḥenen (Heracleopolis); and [O ye children of Horus] "grant ye power unto the living soul of the (25) Osiris Nu "within his flame. Let him not be repulsed and let him not be "driven back at the doors of Ȧmentet; O let his offerings of "bread and of linen garments be brought unto him (26) among "[those of] the lords of funeral oblations, O offer ye praises as "unto a god, to the Osiris Nu, destroyer of his opponent[s] in "his form of right and truth and in his (27) attributes of a god "of right and truth."

Rubric : [THIS CHAPTER] SHALL BE RECITED OVER FOUR FIRES [MADE OF] *ȦṬMȦ* CLOTH WHICH HATH BEEN ANOINTED WITH *ḤĀTET* UNGUENT OF THEḤENNU, AND THEY SHALL BE PLACED IN THE HANDS OF FOUR MEN WHO SHALL HAVE THE NAMES OF THE PILLARS OF HORUS WRITTEN (28) UPON THEIR SHOULDERS, AND THEY SHALL BURN THE FIRES IN THE BEAUTIFUL RAYS OF RĀ, AND THIS SHALL CONFER POWER AND MIGHT UPON THE *KHU* AMONG THE STARS WHICH NEVER SET. IF THIS CHAPTER BE RECITED

(29) FOR HIM HE SHALL NEVER, NEVER FAIL, AND HE SHALL BECOME A LIVING SOUL FOR EVER, AND THESE FIRES SHALL MAKE THE *KHU* AS VIGOROUS AS OSIRIS, (30) THE GOVERNOR OF ÅMENTI, REGULARLY AND CONTINUALLY FOR EVER. IT IS A GREAT STRUGGLE. THOU SHALT NOT PERFORM THIS CEREMONY BEFORE ANY HUMAN BEING EXCEPT THINE OWN SELF, OR THY FATHER, (31) OR THY SON, BECAUSE IT IS AN EXCEEDINGLY GREAT MYSTERY OF ÅMENTET, AND IS A TYPE OF THE HIDDEN THINGS OF THE UNDERWORLD. FOR WHEN [THIS CEREMONY HATH BEEN PERFORMED] THE GODS, AND THE *KHU*S, AND THE DEAD SHALL SEE HIM (32) IN THE FORM OF THE GOVERNOR OF ÅMENTI, AND HE SHALL HAVE POWER AND DOMINION LIKE THIS GOD.

IF THOU SHALT UNDERTAKE TO PERFORM FOR HIM [WHAT IS ORDERED] IN THIS "CHAPTER OF THE FOUR BLAZING FLAMES" EACH [DAY ?], (33) THOU WILT CAUSE THE FORM OF THE DECEASED TO COME FORTH FROM EVERY HALL [IN THE UNDERWORLD] AND FROM THE SEVEN HALLS OF OSIRIS. AND HE SHALL HAVE AN EXISTENCE IN THE FORM OF THE GOD, HE SHALL HAVE POWER AND DOMINION CORRESPONDING TO THAT OF THE GODS AND THE *KHU*S FOR EVER AND EVER; HE SHALL ENTER IN THROUGH THE HIDDEN PYLONS AND SHALL NOT BE TURNED BACK BEFORE THE GOD OSIRIS. AND IT SHALL COME TO PASS, IF THESE THINGS HAVE BEEN DONE FOR HIM, THAT HE SHALL ENTER IN AND COME FORTH, (35) HE SHALL NOT BE TURNED BACK, NO LIMIT [TO HIS JOURNEYING] SHALL BE SET, AND HE SHALL NOT HAVE SENTENCE OF EVIL PASSED UPON HIM ON THE DAY OF THE WEIGHING OF WORDS BEFORE THE GOD OSIRIS FOR EVER AND EVER.

AND THOU SHALT PERFORM [WHAT IS ORDERED IN] THIS BOOK FOR (36) THE DECEASED, AND HE SHALL BECOME PERFECT AND PURE, AND [THOU SHALT] OPEN HIS MOUTH WITH THE IRON INSTRUMENT, AND SHALT WRITE DOWN THESE WRITINGS IN ACCORDANCE WITH THE THINGS WHICH ARE FOUND IN THE BOOKS OF THE ROYAL SON ḤERU-ṬĀ-ṬĀ-F, (37) WHO DISCOVERED [THEM] IN A HIDDEN CHEST—NOW THEY WERE IN THE HANDWRITING OF THE GOD HIMSELF—IN THE TEMPLE OF THE GODDESS UNNUT, THE LADY OF UNNU (HERMOPOLIS), DURING HIS JOURNEY TO MAKE AN INSPECTION (38) OF THE TEMPLES, AND OF THE LANDS, AND OF THE FUNERAL SHRINES OF THE GODS. AND THESE THINGS SHALL BE DONE SECRETLY IN THE UNDERWORLD, THEY ARE MYSTERIES OF THE UNDERWORLD, AND THEY ARE (39) A TYPE OF THE MYSTERIES OF NETER-KHERT.

And thou shalt say :— "[I] have come advancing quickly "and casting light upon [his] footsteps, and hiding [myself] to "cast light upon his hidden place (?). I stand up behind the "*Ṭeṭ*; I (40) stand up behind the *Ṭeṭ* of Rā turning back the "slaughter. I am protecting thee, O Osiris."

Rubric : THIS CHAPTER SHALL BE RECITED OVER A *TEṬ* OF CRYSTAL WHICH IS SET UP UPON A BRICK (41) MADE OF GREEN CLAY WHEREUPON HATH BEEN INSCRIBED THIS CHAPTER. THEN THOU SHALT MAKE A CAVITY IN THE WEST WALL, AND, HAVING [TURNED] THE FRONT OF THE *TEṬ* TOWARDS THE EAST [THEREIN] THOU SHALT WALL IT UP WITH EARTH MOISTENED WITH (42) CEDAR JUICE (?). IT WILL REPULSE THE ENEMIES OF OSIRIS WHO SET THEMSELVES AT THE EAST WALL.

And thou shalt say:— "[I] have driven back [thy foes, and "I] have kept watch for thee ; and he that is upon his mountain (*i. e.,* Anubis) hath kept watch (43) at thy moment, and "hath repulsed [thy foes for thee]. I have driven back the Crocodile [for thee] at thy moment, and I am protecting thee, "O Osiris Nu, the overseer of the palace, the chancellor-in-chief, "triumphant." (44)

Rubric : THIS CHAPTER SHALL BE RECITED OVER [A FIGURE OF] ANUBIS MADE OF GREEN CLAY KNEADED (?) WITH INCENSE AND SET UP ON A BRICK OF GREEN CLAY WHEREUPON IT HATH BEEN INSCRIBED. (45) THEN THOU SHALT MAKE A CAVITY IN THE EAST WALL, AND HAVING [TURNED] THE FACE OF ANUBIS TOWARDS THE WEST [THEREIN], THOU SHALT WALL IT UP. [IT WILL REPULSE THE ENEMIES OF OSIRIS] WHO SET THEMSELVES AT THE SOUTH (WEST ?) WALL. (46)

And thou shalt say :— "I am the collar (*or* girdle) of sand "around the hidden coffer turning back the arm from the blazing "flame of the funeral mountain ; I have marched over the roads, "and I am protecting the Osiris (47) Nu, the overseer of the "palace, the chancellor-in-chief, triumphant."

Rubric : [THIS CHAPTER] SHALL BE RECITED OVER A BRICK OF GREEN CLAY WHEREUPON IT HATH BEEN INSCRIBED ; AND THOU SHALT PLACE INCENSE (?) IN THE MIDDLE THEREOF, (48) AND THOU SHALT SMEAR IT WITH PITCH (*OR* RESIN) AND SET LIGHT TO IT. THEN THOU SHALT MAKE A CAVITY IN THE SOUTH WALL, AND HAVING [TURNED] THE FRONT OF THE BRICK TOWARDS THE NORTH [THEREIN], THOU SHALT WALL IT UP. [IT WILL REPULSE THE ENEMIES OF OSIRIS] WHO SET THEMSELVES AT THE (49) NORTH WALL.

And thou shalt say :— "O thou that comest to make a burning, "I will not let thee do it ; O thou that comest to shoot forth "[fire], I will not let thee do it. I will burn thee, I will shoot "forth [fire] (50) at thee, for I am protecting the Osiris Nu, "the overseer of the palace, the chancellor-in-chief, triumphant."

Rubric: [THIS CHAPTER] SHALL BE RECITED OVER A BRICK OF GREEN CLAY WHEREUPON IT HATH BEEN INSCRIBED, ALONG WITH A FIGURE (?) OF A (51) PALM TREE SEVEN FINGERS IN HEIGHT; AND THOU SHALT OPEN ITS MOUTH. THEN THOU SHALT MAKE A CAVITY IN THE NORTH WALL, AND HAVING [TURNED] THE FACE OF THE FIGURE TOWARDS THE SOUTH [THEREIN], THOU SHALT WALL IT UP [IT WILL REPULSE THE ENEMIES OF OSIRIS WHO SET THEMSELVES AT THE SOUTH WALL].

"And behold, these things shall be performed by a man who "is clean and is (52) ceremonially pure, one who hath eaten "neither meat nor fish, and who hath not [recently] had intercourse with women; and behold, thou shalt make offerings of "cakes and ale, and shalt burn incense on the fire of these gods. "(53) And every *Khu* for whom these things shall be done shall "become like a holy god in the underworld; he shall not be "turned back at any gate in Åmentet, and he shall be in the "following of (54) Osiris, wheresoever he goeth, regularly and "continually."[1]

Chapter CXXXVII b.

[From the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheet 6).]

Vignette: The goddess Ȧpi, the lady who giveth protection, in the form of a hippopotamus, setting light to a vessel of incense. In the Saïte Recension the deceased is seen sitting upon a chair with two burning lamps on each side of him (see Lepsius, *Todtenbuch*, Bl. 56); there the Chapter is called, "Chapter of making the flame to burn up".

Text: (1) THE CHAPTER OF KINDLING A FLAME BY NEBSENI, THE SCRIBE AND DRAUGHTSMAN IN THE TEMPLE OF PTAḤ. [He saith]:—

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[1] The version of this Chapter found in the Papyrus of Nebseni (sheet 24) is much shorter than that here given and that Papyrus omits all the supplementary Chapters and rubrics which are written in the Papyrus of Nu; a version much shorter still is given by Naville (*op. cit.*, Bd. II. p. 361) from the Papyrus of Nefer-uben-f at Paris.

"The white (*or* shining) Eye of Horus cometh. (2) The "brilliant Eye of Horus cometh. It cometh in peace, it sendeth "forth rays of light unto Rā in the horizon, and it destroyeth "the powers (3) of Set according to the decree (?). It leadeth "them on, and it taketh possession [of him], and its flame is "kindled against him. [Its] flame cometh and goeth about, and "bringeth (4) adoration (?); [it] cometh and goeth about heaven "in the train of Rā upon the two hands of thy two sisters, O "Rā. The Eye of Horus liveth, yea liveth within the great hall; "the Eye of Horus liveth, yea liveth, and is Ȧn-Māut-f."

CHAPTER CXXXVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 19).]

Vignette: The standard, emblematic of the nome of Teni, the capital of which was Abydos, surmounted by plumes and uraeus, etc., being set up by Isis and Osiris. On each side winged *utchats*, a fan or fly-flapper held upright by an emblem of life from which project human hands and arms, the hawk emblematic of Horus-Sept, a ram having plumes above his horns, and three gods standing upright. On one side are the Souls of Pe, and the jackal, emblem of Ȧnpu (Anubis) or of Ȧp-uat; and on the other are the Souls of Ṭep and the jackal, emblem of Ȧp-uat or of Ȧnpu. Beneath the standard are the lion-gods of the horizon, one of whom is called "Yesterday" and the other "To-morrow".

Text: (1) THE CHAPTER OF ENTERING INTO ȦBṬU, AND OF BEING IN THE FOLLOWING OF OSIRIS. The Osiris Nu, the overseer of the house, the chancellor-in-chief, triumphant, saith:— (2) "Hail, ye gods who dwell in Ȧbṭu (Abydos), ye divine sovereign chiefs who are gathered together, come ye forward with "joy and gladness to (3) meet me, and look ye upon my divine "father Osiris. I have been judged, and I have come forth from "his shrine. I am Horus, the lord of Qemt (Egypt), and of the "(4) red hilly desert; I have taken possession thereof. There is "none who hath power over him, his Eye is mighty against his "enemies, he hath avenged his divine Father, he hath destroyed "the waterflood of his mother, he hath (5) crushed his enemies, "he hath put down violence mightily, and hath stilled the strength "of the god Nebṭ. The divine prince of many peoples, the sovereign of the two lands, hath taken possession of the house of "his divine Father (6) by means of the written decrees. I have "been tried in the Balance, my word is right and true, I have "gained the mastery over my enemies, and bring to naught (?) the "things (7) which they work against me. I am strong in the "strength which protecteth me, I am the son of Osiris, and my "divine Father protecteth his body with strength and might (?)."

Chapter CXXXIX.

[See Chapter CXXIII.]

Chapter CXL.

[From Lepsius, *Todtenbuch*, Bl. 57.]

Vignette : The deceased kneeling, with both hands raised in adoration, before the jackal of Anubis which is couchant on a pylon, a kneeling figure having an *utchat* on his head, and the god Rā.

Text : THE BOOK WHICH IS TO BE RECITED ON THE LAST DAY OF THE SECOND MONTH OF THE SEASON *PERT*[1] WHEN THE *UTCHAT* IS FULL IN THE SECOND MONTH OF THE SEASON *PERT*. (1) The Osiris Ȧuf-ānkh saith :—

"The divine Power hath risen and shineth [in] the horizon, "and the god Tem hath risen [out of] the odour of that which "floweth from him. The *Khus* shine in heaven and Ḥet-bėnbenet "(2) rejoiceth, for there is among them a form which is like "unto themselves ; and there are shouts and cries of gladness "within the shrine, and the sounds of those who rejoice go "round about through the underworld, (3) and homage [is paid]

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[1] *I. e.*, the sixth month of the Egyptian year, which the Egyptian Christians or Copts call Mekhir ⲙϣⲓⲣ or ⲙⲉⲭⲓⲣ, Gr. μεχίρ.

"unto him at the decree of Tem and Ḥeru-khuti (Harmachis). "His Majesty ordereth the company of the gods to follow in "the train of his Majesty; his Majesty ordereth the calling of "the *Utchat* with you [to] (4) my members. He hath given "strength to all my limbs, and hath made them vigorous that "which cometh forth from the mouth of His Majesty. His divine "Eye resteth upon its seat with His Majesty at that hour (5) "of the night, on the day (?) of the fulfilment of the fourth "hour (*or* four hours) of the beautiful land (?), on the last day "of the second month of the season *pert*. The Majesty of the "*Utchat* is in the presence of the company of the gods, and "His Majesty shineth as he shone in the primeval time, when "the *Utchat* was [first] (6) upon his head. Rā, Tem, Utchatet, "Shu, Seb, Osiris, Suti, Horus, Menth, Bāḥ, Rā-er-neḥeḥ, Teḥuti, "Nāām, (7) Tchetta, Nut, Isis, Nephthys, Hathor, Nekht, Mert (?), "Maāt, Ȧnpu, and Ta-mes-tchetta [are] the soul and body of "Rā. (8) The computation of the *Utchat* hath been made in the "presence of the divine lord of this earth; it is full to the uttermost, and it resteth (*or* setteth). And these gods are rejoicing "on this day, and they have their hands beneath (?) them, and "the festival of every god (9) having been celebrated, they say:— "Hail, praise be unto thee, O thou who art as Rā, rejoice in "him, for the mariners of [his] boat sail round about, and [he] "hath overthrown the fiend Āpep. Hail, praise be unto thee, O "thou who art as Rā who maketh himself to come into being "(10) in the form of the god Kheperȧ. Hail, praise be unto thee, "O thou who art as Rā, for [he] hath destroyed his enemies. "Hail, praise be unto Rā, for he hath crushed the heads of the "children (11) of impotent rebellion. And praise and rejoicing "be unto the Osiris Ȧuf-ānkh, triumphant."

Rubric: [THIS CHAPTER] SHALL BE RECITED OVER AN *UTCHAT* OF REAL LAPIS-LAZULI OR OF *MAḲ* STONE PLATED WITH GOLD, BEFORE WHICH SHALL BE OFFERED (12) EVERY KIND OF FAIR AND PURE OBLATION WHEN RĀ SHEWETH HIMSELF ON THE LAST DAY OF THE SECOND MONTH OF THE SEASON *PERT*. AND THOU SHALT MAKE ANOTHER *UTCHAT* OF JASPER AND PLACE IT UPON SUCH PART OF THE DEAD MAN'S BODY AS

THOU PLEASEST, AND WHEN THIS CHAPTER HATH BEEN RECITED (13) BEFORE THE BOAT OF RĀ, THE DECEASED SHALL BE BORNE ALONG WITH THESE GODS, AND HE SHALL BECOME ONE OF THEM, AND HE SHALL BE MADE TO RISE UP IN THE UNDERWORLD. AND WHILST THIS CHAPTER IS BEING RECITED, AND LIKEWISE WHILST THE OFFERINGS ARE BEING MADE (14) AT THE TIME WHEN THE *UTCHAT* IS FULL, FOUR ALTARS SHALL BE LIGHTED FOR RĀ-TEM, AND FOUR FOR THE *UTCHAT*, AND FOUR FOR THE GODS WHO HAVE BEEN MENTIONED. AND UPON EACH ONE OF THEM SHALL THERE BE BREAD-CAKES MADE OF FINE FLOUR, AND FIVE WHITE CAKES, AND PLANTS (?), AND FIVE WHITE CAKES, AND *SHAI*, AND FIVE *BȦAQ*, AND OF INCENSE ONE MEASURE, AND OF *ṬEQ* INCENSE ONE MEASURE, AND ONE ROASTED JOINT OF MEAT.

CHAPTERS CXLI AND CXLII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 15).]

Vignette : The deceased, with hands raised in adoration, bowing before a table of offerings of every kind ; or, the deceased standing and offering incense and pouring out a libation before Osiris ; or, the god Osiris seated within a shrine on a throne, by the side of which stand Isis and Nephthys. On a lotus flower stand the four Children of Horus, and on a standard is a jackal, emblematic of Anubis. These Vignettes are figured by Naville (*op. cit.*, Bd. I. Bl. 153), and differ entirely from the Vignette which accompanies Chapter CXLII in the Saïte Recension (see Lepsius, *op. cit.*, Bl. 59). Originally the text of Chapters CXLI and CXLII formed one composition, but it might readily be divided into two sections, viz., the list of the gods to whom a man was directed to make offerings for the benefit of his father and his son, and a list of the names of Osiris, and this is what the Editors of the Saïte Recension actually did, and they emphasized the division by giving to each section a distinct title.

Text : [HERE BEGINNETH] THE BOOK [1] [WHICH] A MAN SHALL RECITE FOR HIS FATHER OR FOR HIS SON DURING THE FESTIVALS OF ȦMENTET, WHEREBY HE SHALL MAKE HIM PERFECT WITH RĀ AND WITH THE GODS, AND WHEREBY HE SHALL HAVE

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[1] In the Saïte Recension the title of the first section runs :— "[HERE BEGINNETH] THE BOOK OF MAKING PERFECT THE DECEASED, AND OF KNOWING THE NAMES OF THE GODS OF THE SOUTHERN AND NORTHERN HEAVENS, AND OF THE GODS OF THE *QERTI*, AND OF THE GODS WHO ARE THE GUIDES OF THE UNDERWORLD (*ṬUAT*). IT SHALL BE RECITED BY A MAN FOR HIS FATHER OR FOR HIS MOTHER," etc.

HIS EXISTENCE WITH THEM; IT SHALL BE RECITED ON THE NINTH DAY OF THE FESTIVAL. Behold, the Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, maketh offerings of cakes, and ale, and oxen, and feathered fowl, and joints of roast meat; and he burneth incense

1. to Osiris, the governor of Ȧmenti,[1]
2. to Rā-Ḥeru-khuti (Rā-Harmachis),[2]
3. to Nu,[3]
4. to Maāt,
5. to the Boat of Rā,
6. to Temu,[4]
7. to the Great company of the gods,
8. to the Little company of the gods,
9. to Horus, the lord of the *ureret* crown,
10. to Shu,
11. to Tefnut,
12. to Seb,[5]
13. to Nut,[6]
14. to Isis,
15. to Nephthys,[7]
16. to the Temple of the *Ka*s of Nebt-er-tcher,
17. to the Raging-one-of-heaven-who-raiseth-up-the god,
18. to Ȧuḳert[8]-dwelling-in-her-place,
19. to the city of Meḥt-Khebitet, the *sāḥu* of the god,
20. to the Goddess-greatly-beloved-with-red-hair,
21. to the Goddess-joined-unto-life-with-flowing-hair,
22. to the Goddess-whose-name-is-mighty-in-her-works,
23. to the Bull, the husband of the divine Cow,[9]
24. to the beautiful Power of the beautiful Rudder of the northern heaven,[10]

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1. The S. R. (*i. e.*, Saïte Recension) adds, "lord of the four districts of Ȧbṭu (Abydos)." 2. S. R., Ḥeru-khuti. 3. The S. R. adds, "Father of the gods." 4. S. R., Tem-Kheperȧ. 5. In the S. R. Seb and Nu are mentioned together. 6. In the S. R. Seb and Nut are mentioned together. 7. In the S. R. Osiris, Isis, and Nephthys are mentioned together. 8. In the S. R., Amenti. 9. In the S. R., "To the Bull of the Cows." 10. In the S. R., "To the beautiful Power, the Opener of the Disk. To the beautiful Rudder of the northern heaven."

25. to Him that revolveth, the guide of the two lands, the beautiful Rudder of the western heaven,[1]
26. to the God of light, who dwelleth in the Temple of the *āshemu*[2] beings, the beautiful Rudder of the eastern heaven,[13]
27. to the Dweller in the Temple of the ruddy ones, the beautiful Rudder of the southern heaven,[3]
28. to Mesthi,
29. to Ḥāpi,
30. to Ṭuamāutef,
31. to Qebḥsennuf,[4]
32. to the *Ȧtert* of the South,
33. to the *Ȧtert* of the North,
34. to the *Sektet* boat,[5]
35. to the *Āṭet* boat,[6]
36. to Thoth,[7]
37. to the Gods of the South,
38. to the Gods of the North,[8]
39. to the Gods of the West,
40. to the Gods of the East,[9]
41. to the Gods of the Thigh,
42. to the Gods of the funeral offerings,[10]
43. to the Great House,
44. to the Temple of Flame,[11]
45. to the Gods of the places of the dead,
46. to the Gods of the horizon,[12]
47. to the Gods of the fields,

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1. In the S. R. "To Him that revolveth, the guide of the two lands. To the beautiful Rudder of the eastern heaven." 2. *I. e.,* the gods in material forms. 3. In the S. R. this paragraph is in two sections. 4. In the S. R. the four "children of Horus" are mentioned together. 5. In the S. R. the two boats of the Sun are mentioned together. 6. After "Āṭet boat", the S. R. adds, "to Hathor." 7. In the S. R. "To Thoth, the Bull of Maāt, to Thoth, the Weigher of the words of the Company of the gods, to Thoth, the Guide of the gods." 8. In the S. R. the gods of the South and North are mentioned together. 9. In the S. R. the gods of the West and East are mentioned together. 10. This line is omitted in the S. R. 11. In the S. R. the "Great Double-House," and the "Double-House of Flame" are mentioned together. 12. In the S. R. the gods of the cemeteries and of the horizon are mentioned together.

48. to the Gods of the divine *Perti,*[1]
49. to the Gods of the divine *Nesti,*[2]
50. to the Roads of the South,
51. to the Roads of the North,[3]
52. to the Roads of the East,
53. to the Roads of the West,[4]
54. to the Doors of the Underworld,
55. to the Pylons of the Underworld,
56. to the Leaves of the hidden doors,
57. to the hidden doors,
58. to the Guardians of the leaves of the Doors of the *Ṭuat* (Underworld),[5]
59. to the Hidden Faces who guard the roads,
60. to the Guardians who give divine food (?),
61. to the Guardians of the funeral mountains who give happy faces (?),
62. to the Flaming beings who give forth fire,
63. to the divine burning Altars,
64. to those who scatter and extinguish the flame of fire in Àmentet,[6]
65. to Osiris-Un-nefer,[7]
66. to Osiris-Ānkhti,

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[1] In the S. R. the gods of the fields and of the *Qerti* (not *Perti*) are mentioned together. [2] In the S. R., "little ones." [3] In the S. R. the gods of the *netches* and the southern and northern roads are mentioned together. [4] In the S. R. the roads of the West and East are mentioned together. [5] In the S. R. we have:—"To the Guide of the doors of the Ṭuat, to the Doorkeepers of the Ṭuat and of the pylons of the Ṭuat, to the hidden pylons of the Ṭuat, to the Doorkeepers of the pylons of the Ṭuat, to the hidden doors of the Ṭuat." [6] In the S. R. we have:—"To those who scatter and extinguish the fire, to the fire in Àmentet," and after these lines are added the following:—

"To Him that giveth triumph to the *Khu,*
"To the Perfect one in Àmentet,
"To the East (Àbtet) and to its *Ka.*

[7] In the S. R. here begins Chapter CXLII with the title, "The Book of "making perfect the deceased, and of making [him] to advance with long strides, "and to come forth by day in all the transformations which he pleaseth, and "to know the names of the god Osiris in every place wherein he chooseth "to be."

67. to Osiris-lord-of-life,
68. to Osiris-lord-of-wholeness,
69. to Osiris-dweller-in-Peḳu (?),
70. to Osiris-Orion *(Saḥ),*
71. to Osiris-Saa,
72. to Osiris-dweller-in-temples,
73. to Osiris-in-Resenet,
74. to Osiris-in-Meḥenet,
75. to Osiris-golden-one-of-millions-of-years,
76. to Osiris-Bati-erpit,
77. to Osiris-Ptaḥ-lord-of-life,
78. to Osiris-dweller-in-Re-stau,
79. to Osiris-dweller-in-the-funeral-mountain,
80. to Osiris-in-Ati,
81. to Osiris-in-Seḥtet,
82. to Osiris-in-Netchefet,
83. to Osiris-in-Resu,
84. to Osiris-in-Pe,
85. to Osiris-in-Neteru,
86. to Osiris-in-Sau-the-Lower,
87. to Osiris-in-Båket,
88. to Osiris-in-Sunnu,
89. to Osiris-in-Reḥenenet,
90. to Osiris-in-Āpen,
91. to Osiris-in-Qefennu,
92. to Osiris-Sekri-in-Peṭ-she,
93. to Osiris-dweller-in-his-city,
94. to Osiris-in-Pesḳ-re,
95. to Osiris-in-his-habitations-in-the-Land-of-the-North,
96. to Osiris-in-heaven.
97. to Osiris-in-his-habitations-in-Re-stau,
98. to Osiris-Netchesti,
99. to Osiris-Atef-ur,
100. to Osiris-Sekri,
101. to Osiris-governor-of-eternity,
102. to Osiris-the-begetter,

103. to Osiris-in-the-water (?),
104. to Osiris-in-battle (?),
105. to Osiris-lord-of-everlastingness,
106. to Osiris-Prince,
107. to Osiris-Taiti,
108. to Osiris-in-Re-stau,
109. to Osiris-upon-his-sand,
110. to Osiris-dweller-in-the-hall-of-the-Cow,
111. to Osiris-in-Tanenet,
112. to Osiris-in-Neṭebit,
113. to Osiris-in-Sȧa,
114. to Osiris-in-Beṭeshu,
115 to Osiris-in-Ṭepu,
116. to Osiris-in-Sau-the-Upper,
117. to Osiris-in-Nepert,
118. to Osiris-in-Shennu,
119. to Osiris-in-Ḥenket,
120. to Osiris-in-Ta-sekri,
121. to Osiris-in-Shau,
122. to Osiris-in-Fat-Ḥeru,
123. to Osiris-in-Maāti,
124. to Osiris-in-Henȧ.

In the Saïte Recension (see Lepsius, *op. cit.*, Bl. 59) Chapter CXLII is much fuller than in the papyri extant which contain the Theban Recension; as there given it is in a tabular form and is divided into six sections each containing twenty-six lines. It runs :—

Text: THE BOOK OF MAKING PERFECT THE DECEASED AND OF MAKING HIM TO ADVANCE WITH LONG STRIDES, AND TO COME FORTH BY DAY IN ALL THE TRANSFORMATIONS WHICH PLEASE HIM, AND TO KNOW THE NAMES OF THE GOD OSIRIS IN EVERY PLACE WHEREIN HE CHOOSETH TO BE. The Osiris Ȧuf-ānkh, born of Sheret-Ȧmsu, triumphant, saith :—

I. (1) "Osiris-Un-nefer, (2) Osiris-the-living-one, (3) Osiris-"lord-of-life, (4) Osiris-Neb-er-tcher, (5) Osiris-opener-of-the-

"back-of-the-two-lands, (6) Osiris-dweller-in-Un, (7) Osiris-"dweller-in-corn, (8) Osiris-Saḥ (Orion), (9) Osiris-holy-crown-"of-the-Souls-of-Ȧnnu (Heliopolis), (10) Osiris-dweller-in-Thene-"net, (11) Osiris-in-Resenet, (12) Osiris-in-Meḥenet, (13) Osiris-"lord-of-millions-of-years, (14) Osiris-son-of-the-*Erpeti* (*i. e.,* Isis "and Nephthys), (15) Osiris-Ptaḥ-lord-of-life, (16) Osiris-dweller-"in-Re-stau, (17) Osiris-governor-of-the-world-dwelling-in-Ṭaṭṭu, "(18) Osiris-dweller-in-the-funeral-mountain, (19) Osiris-holy-"Soul-in-Ṭaṭṭu, (20) Osiris-in-Ati (?), (21) Osiris-in-Ḥeset," or as others say, "in Neter-seḥ, (22) Osiris-lord-of-Ta-ānkhtet (*i. e.,* "Land of Life), (23) Osiris-in-Sau (Saïs), (24) Osiris-in-Netchet, "(25) Osiris-in-the-South," or as others say, "among-the-divine-"sovereign-chiefs, (26) Osiris-in-Pe."

II. "(1) Osiris-in-Ṭept, (2) Osiris-in-Netrȧ, (3) Osiris-in-Lower-"Sau (Saïs), (4) Osiris-in-Upper-Sau (Saïs), (5) Osiris-in-Ȧn-ruṭ-f, "(6) Osiris-in-the-two-hawk-gods, (7) Osiris-in-Sunnu, (8) Osiris-"in-Renen, (9) Osiris-in-Āper, (10) Osiris-in-Qefennu, (11) Osiris-"in-Sekri, (12) Osiris-in-Peṭet, (13) Osiris-in-his-temple-in-Re-"stau, (14) Osiris-in-Nif-ur, (15) Osiris-in-Neṭit, (16) Osiris-"dweller-in-his-city, (17) Osiris-Ḥenti (*i. e.,* Osiris of the two "crocodiles), (18) Osiris-in-Peḳes, (19) Osiris-in-his-temple-in-the-"Land-of-the-South, (20) Osiris-in-his-temple-in-the-Land-of-the-"North, (21) Osiris-in-heaven, (22) Osiris-on-earth, (23) Osiris-"upon-[his-]throne, (24) Osiris-in-Atef-ur, (25) Osiris-Seker-in-"the-closed-chest, (26) Osiris-prince-of-eternity-in-Ȧnnu."

III. (1) "Osiris-the-begetter, (2) Osiris-in-the-*Sektet*-boat, (3) "Osiris-in-Rertu-nifu, (4) Osiris-lord-of-eternity, (5) Osiris-lord-"of-everlastingness, (6) Osiris-in-Ṭesher, (7) Osiris-in-Seshet, (8) "Osiris-in-Ut-reset, (9) Osiris-in-Ut-meḥt, (10) Osiris-in-Ȧat-urt, "(11) Osiris-in-Āpert, (12) Osiris-in-Shennu, (13) Osiris-in-Ḥe-"kennut," or as others say, "in-Ḥesert, (14) Osiris-in-Seker, (15) "Osiris-in-Shau, (16) Osiris-fa-Ḥeru, (17) Osiris-in-Uu-Peḳ, (18) "Osiris-in-Maāti, (19) Osiris-in-Menȧ, (20) Osiris-Souls-of-his-"father, (21) Osiris-lord-of-the-world-king-of-the-gods, (22) Osiris-"in-Bener, (23) Osiris-Tai, (24) Osiris-on-his-sand, (25) Osiris-"dweller-in-the-hall-of-his-Cows, (26) Osiris-in-Sȧ."

IV. (1) "Osiris-in-Sȧpti, (2) Osiris-in-Asher, (3) Osiris-in-all-lands, (4) Osiris-dweller-in-the-pool-of-the-Great-double-House, (5) Osiris-in-Ḥet-benbenet, (6) Osiris-in-Ȧnnu, (7) Osiris-the-aged-Chief-in-Ȧnnu, (8) Osiris-in-Ḥemaḳ, (9) Osiris-in-Āḳesh, (10) Osiris-in-Pe-of-Nu, (11) Osiris-in-the-Great-Temple, (12) Osiris-lord-of-life-in-Ȧbṭu, (13) Osiris-lord-of-Ṭaṭṭu, (14) Osiris-dweller-in-the-throne-of-his-habitations(?), (15) Osiris-Prince-in-Ȧbṭu, (16) Osiris-Prince-in-the-hidden-place, (17) Osiris-in-life-in-Ḥet-ka-Ptaḥ, (18) Osiris-lord-of-might-destroyer-of-the-foe, (19) Osiris-Bull-in-Qemt, (20) Osiris-ȧḥeti, (21) Osiris-seḥ, (22) Osiris-Ḥeru-khuti, (23) Tem-Bull-of-the-body-of-the-Great-Company-of-the-gods, (24) Opener-of-the-roads-of-the-south-governor-of-the-two-lands, (25) Opener-of-the-roads-of-the-north-governor-of-heaven, (26) Ptaḥ-stablisher-of-the-holy-seat-of-Rā."

V. (1) "One-invoked(?)-in-Ḥet-benbenet, (2) Seb-prince-of-the-gods, (3) Ḥeru-ur, (4) Ḥeru-khentet-ȧn-maati, (5) Ḥeru-sa-Ȧuset, (6) Ȧmsu-suten-Ḥeru-nekht, (7) Ȧn-mut-f-āb-ur, (8) Khnemu-Ḥeru-ḥetep, (9) Ḥeru-sekhai, (10) Ḥeru-khent-Khaṭṭhi, (11) Ḥeru-Teḥuti, (12) Ȧn-Ḥeru, (13) Ȧnpu-khent-neter-seḥ, (14) Nut, (15) Isis-goddess-in-all-her-names, (16) Re-sekhait, (17) Shenthit, (18) Ḥeqtit, (19) *Neshemet*-Boat-lord-of-eternity, (20) Nit (Neith)-Serqet, (21) Maāt, (22) Ahit, (23) The-four-birth-places-in-Ȧbṭu, (24) Great-Meskhen, (25) Meskhen-Seqebet, (26) Meskhen-Menkhet."

VI. (1) "Meskhen-nefert, (2) Ȧmseth, (3) Ḥāpi, (4) Ṭuamāutef, (5) Qebḥsennuf, (6) Uraeus-within-the-Divine-House, (7) Gods-guides-of-the-Ṭuat, (8) Gods-of-the-Qerti, (9) Gods-goddess-within-Ȧbṭu, (10) Shrines-North-South, (11) Devoted-ones-of-Osiris, (12) Osiris-dweller-in-Ȧmentet, (13) Osiris-in-his-every-place, (14) Osiris-in-his-place-in-the-Land-of-the-South, (15) Osiris-in-his-place-in-the-Land-of-the-North, (16) Osiris-in-every-place-where-his-KA-wisheth-to-be, (17) Osiris-in-all-his-halls, (18) Osiris-in-all-his-creations, (19) Osiris-in-all-his-names, (20) Osiris-in-all-his holdings, (21) Osiris-in all-his-risings, (22) Osiris-in-all-his-ornamentations, (23) Osiris-in-all-his-stations, (24) "Ḥeru-netch-tef-f-in-his-every-name, (25) Ȧnpu-dweller-in-the-"*seḥ*-hall-in-his-every-name, (26) Ȧnpu-in-the-town-of-embalm-"ment . . . ."

Chapter CXLIII.

Chapter CXLIII consists of the Vignette to Chapter CXLII (see Lepsius, op. cit., Pl. 59) which is found in the Saïte Recension only. This Vignette is divided into five sections:— (1) A woman standing upright with arms pendent. (2) A hawk upon a standard placed in a boat. (3) A man, with his left hand raised as if in invocation, standing in a boat; before him are two disks, one large and one small. (4) The *Sektet* boat wherein are two hawks upon standards. (5) A man (the deceased ?) standing upright with both hands raised in adoration.

Chapter CXLIV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 26).]

Vignette : The seven *Ārits* (or mansions).[1]

Text : (1) [The Chapter of entering in. The Osiris Nu, triumphant, saith :—][2]

I. "The first Ārit. Sekhet-ḥrȧ-āsht-ȧru is the name of the "doorkeeper of the first Ārit, Semetu is the name of the watcher, "and Hu-kheru is the name of the herald thereof."

II. "The second Ārit. Ṭun-ḥāt is the name of the door-"keeper of the second Ārit, Se-qeṭ-ḥrȧ is the name of the watcher, "and Sabes is the name of the herald thereof."

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[1] In many papyri two gods, each holding a knife, are seated before each door; one is the herald and the other the watcher. Each door is usually numbered. See Naville, *op. cit.*, Bd. I. Bl. 154.

[2] The title of this Chapter is taken from the Brocklehurst Papyrus *(ibid.)*. In the Saïte Recension it is called "The knowing of the names of the *Ārits*".

III. "THE THIRD ĀRIT. Åm-ḥuat-ent-peḥ-fi is the name of "the doorkeeper of the third Ārit, Res-ḥrå is the name of the "watcher and Uāau is the name of the herald thereof."

IV. "THE FOURTH ĀRIT. Khesef-ḥrå-āsht-kheru is the name "of the doorkeeper of the fourth Ārit, Res-åb is the name of "the watcher, and Neteḳa-ḥrå-khesef-aṭu is the name of the "herald thereof."

V. "THE FIFTH ĀRIT. Ānkh-em-fentu is the name of the door-"keeper of the fifth Ārit, Ashebu is the name of the watcher, "and Ṭeb-ḥer-kehaat is the name of the herald thereof."

VI. "THE SIXTH ĀRIT. Åken-tau-k-ha-kheru is the name of the "doorkeeper of the sixth Ārit, Ån-ḥrå is the name of the watcher, "and Meṭes-ḥrå-åri-she is the name of the herald thereof."

VII. "THE SEVENTH ĀRIT. Metes-sen is the name of the door-"keeper of the seventh Ārit, Āāa-kheru is the name of the watcher, "and Khesef-ḥrå-khemiu is the name of the herald thereof."

(1) "Hail,[1] ye Ārits! Hail, ye who make the Ārits for Osiris! "Hail, ye who watch your Ārits! Hail, ye who herald the affairs "of the (2) two lands for the god Osiris each day, the Osiris "Nu, the overseer of the palace, the chancellor-in-chief, trium-"phant, knoweth you, and he knoweth your names. The Osiris "Nu hath been born in Re-stau, (3) and every glory of the ho-"rizon [and] every honour have been given unto him. The "Osiris Nu is in the city of Pe like the pure being (?) Osiris. "The Osiris Nu hath received acclamations in Re-stau, and (4) "the gods lead [him] over the horizon along with the divine "princes who are behind Osiris. I am the divine One among "them, and [I am] their leader. The Osiris Nu (5) is a *Khu*, "the lord of the *Khu*s, a *Khu* [who] worketh. The Osiris Nu "celebrateth the monthly festival and he is the herald of the "half-monthly festival. Hail, thou that revolvest, the Osiris Nu "(6) is under the fiery Eye of Horus, and he is under the hand "of Thoth on the night when he travelleth over heaven in "triumph. The Osiris Nu passeth onwards in peace, and he

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[1] A version of this portion of Chapter CXLIV is found in Lepsius, *op. cit.*, Bll. 60, 61.

"journeyeth (7) in the boat of Rā. The strength which protecteth "the Osiris Nu is the strength which protecteth the boat of Rā. "The Osiris Nu (8) hath a name greater than yours, and he is "greater than ye are on the path of Maāt; the Osiris abominat- "eth defeat(?). The strength which protecteth the Osiris Nu "is (9) the strength which protecteth Horus the firstborn of Rā. "[He] hath made his heart, and the Osiris Nu shall not be con- "strained and he shall not be repulsed at the Ārits of the god "Osiris. (10) The Osiris Nu hath been provided [with all things] "by the double Lion-god, and the pure one (?) is in the following "of Osiris, the governor of Åmenti, throughout the course of "each day, daily. (11) His fields are in Sekhti-ḥetep with the "divine beings who know things, and with those who perform "things for the Osiris Nu (12) by the hand of Thoth among "those who make offerings of propitiation. And Anubis hath "commanded him that dwelleth among offerings that the offerings "of the Osiris Nu shall be with him, and that they shall not "be taken away (13) from him by those divine beings who dwell "in fetters. The Osiris Nu, the overseer of the palace, the chan- "cellor-in-chief, triumphant, cometh like unto Horus in the splen- "dour of the horizon of heaven, and Rā hath set him in order "(14) for the Ārits of the horizon; the gods rejoice in him when "they meet him. The amulets (?) of the god are for (15) the "Osiris Nu, the god Nebṭ shall not come to him, and the door- "keepers of the Ārits shall not overthrow him. The Osiris Nu "(16) is hidden of face within the great celestial house [which "is] the shrine of the god, and he arriveth there in the follow- "ing of the pure one (?) Hathor. The Osiris Nu (17) createth "multitudes of human beings, he maketh Maāt to advance to "Rā, and he destroyeth the two-fold strength of Āpep. The "Osiris Nu (18) maketh a way through the firmament, he driv- "eth away the whirlwind and the storm, he maketh the mari- "ners of Rā to live, and he maketh offerings to come unto the "place where he (?) is. (19) The Osiris Nu causeth a boat to be "made, he travelleth therein happily; the Osiris Nu maketh a "way and he advanceth thereon. The face of the Osiris Nu (20) "is like that of the god Ur-peḥi-f by reason of the might (?), "and the Osiris Nu is the lord of might. The Osiris Nu is at "rest in the horizon, and he is (21) valiant to overthrow you, "O ye *Nehesu* gods; make a path, then, for your lord Osiris."

Rubric: THIS CHAPTER SHALL BE SAID OVER A DRAWING OF THE DIVINE SOVEREIGN CHIEFS, WHICH HATH BEEN DONE IN YELLOW INK, (22) ON THE BOAT OF RĀ; AND OFFERINGS AND OBLATIONS SHALL BE MADE UNTO THEM, AND SACRIFICES OF FEATHERED FOWL, AND INCENSE [SHALL BE BURNT] BEFORE THEM. THESE ACTS WILL MAKE THE DECEASED TO LIVE, AND THEY WILL GIVE HIM STRENGTH AMONG (23) THESE GODS, AND HE SHALL NEITHER BE REPULSED NOR TURNED BACK AT THE PYLONS OF THE UNDERWORLD. AND MOREOVER, THOU SHALT MAKE A FIGURE OF THE DECEASED IN THEIR PRESENCE, AND THOU SHALT MAKE IT TO COME FORTH TOWARDS EVERY ONE OF (24) THESE GATES WHICH ARE PAINTED [ABOVE]. AND THOU SHALT RECITE THIS CHAPTER AT THE DOOR OF EACH OF THE ĀRITS WHICH ARE PAINTED [ABOVE], AND AT EACH ONE OF THEM THOU SHALT MAKE OFFERINGS, VIZ., THE THIGH, THE HEAD, THE HEART, AND THE HOOF OF A RED BULL; (25) AND FOUR VESSELS OF BLOOD WHICH HATH NOT COME FROM THE BREAST; AND AMULETS (?); AND SIXTEEN LOAVES OF WHITE BREAD, AND EIGHT *PASEN (OR PERSEN)* LOAVES, AND EIGHT *SHENEN* LOAVES, AND EIGHT *KHENFU* LOAVES, AND EIGHT *ḤEBENNU* LOAVES, AND EIGHT LARGE VESSELS OF BEER, AND (26) [EIGHT] LARGE VESSELS OF GRAIN; AND FOUR EARTHENWARE VESSELS FILLED WITH THE MILK OF A WHITE COW, AND FRESH HERBS, AND FRESH OLIVES, AND UNGUENT, AND EYE-PAINT, AND *ḤĀTET* (27) UNGUENT, AND INCENSE [TO BE BURNT] ON THE FIRE. AND [THIS CHAPTER] SHALL BE RECITED TWICE OVER EACH EARTHENWARE VESSEL, AFTER THE DRAWING (*OR* IMAGE) HATH BEEN MADE, AT THE FOURTH HOUR, GOING ROUND ABOUT BY DAY; (28) AND TAKE GOOD HEED TO THE TIME IN THE HEAVENS. NOW WHEN THOU DOEST [WHAT IS WRITTEN IN] THIS BOOK DO NOT ALLOW ANY PERSON WHATSOEVER TO SEE [THEE]. [AND THIS CEREMONY] SHALL MAKE LONG THE STRIDES (29) OF THE DECEASED IN HEAVEN, AND ON EARTH, AND IN THE UNDERWORLD, AND IT SHALL BENEFIT HIM IN EVERYTHING WHICH HE DOETH, AND HE SHALL [POSSESS] THE THINGS OF THE DAY REGULARLY AND CONTINUALLY.

CHAPTER CXLV.

[From Lepsius, *Todtenbuch*, Bll. 61—65.]

Chapter CXLV and CXLVI are two versions of one and the same text. Of these, Chapter CXLV is the longer, and the two different forms of it—of each of which, unfortunately, only a single imperfect copy is extant — are described by Naville (*Einleitung,* pp. 111 and 173—176). Both are ancient, one appearing in the tomb of Seti II Meri-en-Ptaḥ at Thebes, and the other in the papyrus of the royal military scribe Pa-ur (*Einleitung,* p. 104). A better general view of the contents of Chapter CXLV will probably be obtained from the text as given in the Saïte Recension than from the mutilated ancient forms now known; it is, moreover, fuller than the others, and the following translation has been made from it.

Vignette : The twenty-one pylons of Sekhet-Åanre of the House of Osiris. In each section the deceased stands with hands raised in adoration before a god who stands by the side of a shrine.

Text : [HERE BEGIN THE CHAPTERS OF] THE PYLONS OF SEKHET-ÅANRE OF THE HOUSE OF OSIRIS. (1) The Osiris Åuf-ānkh, triumphant, saith :—

I. "Homage to thee, saith Horus, O thou first pylon of the "Still-Heart. I have made [my] way. I know thee, and I know "thy name, and I know (2) the name of the god who guardeth "thee! 'Lady of tremblings, with lofty walls, the sovereign lady, "the mistress of destruction, who setteth in order the words "which drive back the whirlwind and the storm, who delivereth "from destruction him that travelleth along the way', is thy "name. (3) The name of the god who guardeth thee is Nerâu. "I have washed myself in the water wherein the god Rā washeth "himself when he leaveth the eastern part of the sky. I have "anointed myself (4) with *ḥāti* unguent [made from] the cedar, "I have arrayed myself in apparel of *menkh*, and I have with "me my sceptre of *ḥeti* wood."

[Saith the pylon :—] "Pass on, then, thou art pure."

II. (5) "The Osiris Åuf-ānkh, triumphant, saith :—

"Homage to thee, saith Horus, O thou second pylon of the "Still-Heart. I have made [my] way. I know thee, and I know "thy name, and I know (6) the name of the god who guardeth "thee. 'Lady of heaven, the mistress of the world, who terrifieth "the earth from the place of [thy] body', is thy name. The "name of the god who guardeth thee is Mes-Ptaḥ. I have "washed myself in the water wherein the god Osiris (7) washeth "himself, to whom were given the *Sektet* boat and the *Māṭet* "boat when he came forth over Åm-urt, and passed through the "pylons. I have anointed myself with the unguent of the festiv-"als, (8) I have arrayed myself in apparel of *seshet,* and I have "with me my sceptre of *benben* wood."

[Saith the pylon :—] "Pass on, then, thou art pure."

III. (9) The Osiris Åuf-ānkh, triumphant, saith :—

"Homage to thee, saith Horus, O thou third pylon of the "Still-Heart. I have made [my] way. I know thee, and I know "thy name, and I know the name of the god (10) who guardeth "thee. 'Lady of pylons, lady to whom abundant offerings are "made, who giveth whatsoever is there, (?) the guide of the "offerings, who gratifieth the gods, who giveth the day for the "sailing up of the boat *Neshemet* to Åbṭu (Abydos)', is thy "name. (11) The name of the god who guardeth thee is Beq. "I have washed myself in the water wherein the god Ptaḥ "washeth when he saileth up to carry away the god Ḥennu on "the day of 'opening the face'. I have anointed (12) myself "with *ḥāti* unguent [made] of *ḥekennu* unguent and of *taḥennu* "unguent, I have arrayed myself in apparel of *shesȧ*, and I have "with me my sceptre of *ȧhen* (?) wood."

[Saith the pylon :—] "Pass on, then, thou art pure."

IV. (13) The Osiris Åuf-ānkh, triumphant, saith :—

"Homage to thee, saith Horus, O thou fourth pylon of the "Still-Heart. I have made [my] way. I know thee, and I know "thy name, and I know the name of the god (14) who guardeth "thee. 'She who prevaileth with knives, the mistress of the two "lands, who destroyeth the enemies of the Still-Heart, who "maketh the decree for the escape of the needy from evil hap', "is thy name. The name of the god who guardeth thee is Ḥu-"tepa. (15) I have washed myself in the water wherein the god "Un-nefer, triumphant, washeth himself, when he hath had a "dispute with Set, and when victory is given unto him. I have "anointed myself (16) with *sunȧt* unguent and with *enen* unguent, "I am pure (?), I have arrayed myself in *shesȧ* apparel like unto "that in which thy son [was arrayed], ... and I have with "me my sceptre of *tau-atutu* wood."

[Saith the pylon :—] "Pass on, then, thou art pure."

V. (17) The Osiris Ȧuf-ānkh, triumphant, saith :—

"Homage to thee, saith Horus, O thou fifth pylon of the "Still-Heart. I have made [my] way. I know thee, and I know "thy name, I know the name of the god who (18) guardeth "thee. 'Lady of splendour, lady of praises, lofty one, Neb-er-"tchert, the lady to whom supplications are made and unto whom "none entereth . . . .' is thy name. The name of the god "who guardeth thee is Erṭā-ḥen-er-reqau. (19 I have washed "myself in the water wherein Horus washed himself when he "made himself the Chief reader and Sa-mer-f for his father "Osiris. I have anointed myself with *ȧber* unguent [made] of "holy offerings, I have upon me the (20) skin of the panther, "and I have with me my sceptre wherewith to smite those who "are black of heart."

[Saith the pylon :—] "Pass on, then, thou art pure."

VI. (21) The Osiris Ȧuf-ānkh, triumphant, saith :—

"Homage to thee, saith Horus, O thou sixth pylon of the "Still-Heart. I have made [my] way. I know thee, and I know "thy name, and I know the name of the god who guardeth "thee (22) . . . ., 'lady to whom abundant supplication is "made . . . . ; the difference between whose height and breadth "is unknown ; the like of whom for strength hath not been "overturned (?) since the beginning ; the number of the serpents "which are there upon their bellies is unknown ; the divine "image, the strengthener (23) out of the night, being born in "the presence of the Still-Heart', is thy name. The name of the "god who guardeth thee is Samti. I have washed myself in the "water wherein the god Thoth washed himself when he made "himself the *tchat* of Horus. (24) I have anointed myself with "*āḳa* unguent, I have arrayed myself in apparel of *thesthes,* and "I have with me my sceptre of *sepṭ* wood."

[Saith the pylon :—] "Pass on, then, thou art pure."

VII. (25) The Osiris Åuf-ānkh, triumphant, saith :—

"Homage to thee, saith Horus, O thou seventh pylon of the "Still-Heart. I have made [my] way. I know thee, and I know "thy name, and I know the name of the god who guardeth "thee. (26) 'Waterflood which clotheth the feeble one, weeper "for that which she loveth, shrouding the body', is thy name. "The name of the god who guardeth thee is Åm-Nit. I have "washed myself in the water wherein (27) the goddesses Isis "and Nephthys washed themselves when they passed the Crocodile with his crocodiles on their way to the opening of the "place of purity. I have anointed myself with *ḥekenu* unguent, I "have arrayed myself in (28) *unkh* apparel, and I have with me "my sceptre and [my] paddle."

[Saith the pylon :—] "Pass on, then, thou art pure."

VIII. (29) The Osiris Åuf-ānkh, triumphant, saith :—

"Homage to thee, saith Horus, O thou eighth pylon of the "Still-Heart. I have made [my] way. I know thee, and I know "thy name, and I know the name of the god who guardeth "thee (30). 'She that belongeth to her lord, the mighty goddess, the gracious one, the lady who giveth birth to the divine "form of her lord," or as others say, "who passeth through and "traverseth [the land], the head [of which] is millions of cubits "in depth and in height', is thy name. The name of the god "who guardeth thee is Netchses. I have washed myself in the "water wherein (31) the god Ånpu washed when he had performed the office of embalmer and bandager," or as others say, "the Chief reader of Osiris. (32) I have anointed myself with *seft* "unguent, I have arrayed myself in apparel of *åṭmå*, and I have "my garment (?) of *enen* stuff," or as others say, "of cat's skin (?) "with me."

[Saith the pylon :—] "Pass on, then, thou art pure."

IX. (33) The Osiris Åuf-ānkh, triumphant, saith :—

"Homage to thee, saith Horus, O thou ninth pylon of the "Still-Heart. I have made [my] way. I know thee, and I know "thy name, and I know the name of the god who guardeth (34) "thee. 'Blazing flame of Horus which cannot be extinguished; "which having passed is followed by another; which is provided "with tongues of flame that project to destroy; irresistible and "impassable [by any] by reason of the injury which it doeth', "is thy name. There is fear (35) through the might of its roaring. "The name of the god who guardeth thee is Khu-tcheṭ-f. I have "washed myself in the water wherein the Ram, Lord of Ṭaṭṭu, "washed himself thoroughly from one end of his body to the "other. I have (36) anointed myself with *ānt* unguent of the "divine members, and with *ānkh* unguent, I have arrayed myself in a tunic of fair white linen, and I have with me my "sceptre of *benen* wood."

[Saith the pylon :—] "Pass on, then, thou art pure."

X. (37) The Osiris Ȧuf-ānkh, triumphant, saith :—

"Homage to thee, saith Horus, O thou tenth pylon of the "Still-Heart. I have made [my] way. I know thee, and I know "thy name, and I know the name of the god who guardeth (38) "thee. 'Lofty of gates, who raiseth up those who cry (?), who "art terrible unto him that would come unto thee," or as others say, "She who maketh one to make supplication, by reason of "the loudness of her voice; vanquisher of the foe who is not "constrained by that which is within her,' is thy (39) name. "The name of the god who watcheth thee is Sekhen-ur. I have "washed myself in the water wherein the god Ȧsṭes washed himself when he entered in to be an advocate for Set within the "hidden chamber. (40) I have anointed myself with *ṭeshen* unguent, and I have with me a sceptre made of the bone of the "bird *ṭesher*, having a head like that of a greyhound."

[Saith the pylon :—] "Pass on, then, thou art pure."

XI. (41) The Osiris, Ȧuf-ānkh, triumphant, saith :—

"Homage to thee, saith Horus, O thou eleventh pylon of the "Still-Heart. I have made [my] way. I know thee, and I know "thy name, and (42) I know the name of the being who is "within thee. 'She who repeateth slaughters, who burneth up "the fiends, the mistress of every pylon, the lady to whom ac-

"clamation is made on the day (43) of hearing iniquity' is thy "name. Thou hast the judgment of the feeble bandaged one."

[Saith the pylon :—] "Pass on, then, thou art pure."

XII. (44) The Osiris Åuf-ānkh, triumphant, saith :—

"Homage to thee, saith Horus, O thou twelfth pylon of the "Still-Heart. I have made [my] way. I know thee, and I know "thy name, and I know the (45) name of the being who is "within thee. 'She who journeyeth about in the two lands; who "destroyeth those who come with flashings and with fire, the "lady of splendour; who hearkeneth to the word of her lord "every day', is thy name. Thou hast the (46) judgment of the "feeble bandaged one."

[Saith the pylon :—] "Pass on, then, thou art pure."

XIII. (47) The Osiris Åuf-ānkh, triumphant, saith :—

"Homage to thee, saith Horus, O thou thirteenth pylon of "the Still-Heart. I have made [my] way. I know thee, and I "know (48) thy name, and I know the name of the being who "is within thee. 'When the company of the gods is led along "their hands are [raised in] adoration before her face, and the "watery abyss shineth with light by reason of those who are "therein,' is thy name (49). Thou hast the judgment of the "feeble bandaged one."

[Saith the pylon :—] "Pass on, then, thou art pure."

XIV. (50) The Osiris Åuf-ānkh, triumphant, saith :—

"Homage to thee, saith Horus, O thou fourteenth pylon of "the Still-Heart. I have made [my] way. I know thee, and I "know thy name, and I know (51) the name of the being who "is within thee. 'Mighty one of Souls, red of hair, Åakhabit, "who cometh forth by night; who destroyeth the Fiends in their "created forms which their hands give to the Still-Heart (52) "in his hour; the one who cometh and goeth', is thy name. "She hath the judgment of the feeble bandaged one."

[Saith the pylon :—] "Pass on, then, thou art pure."

XV. (53) The Osiris Åuf-ānkh, triumphant, saith :—

"Homage to thee, saith Horus, O thou fifteenth pylon of "the Still-Heart. I have made [my] way. I know thee, and I "know thy name, (54) and I know the name of the being who "is within thee. 'Lady of valour, destroyer of the ruddy ones, "who celebrateth the Haker festivals (?) [when] the fire is extinguished on the day of hearing [cases of] iniquity', is thy "name. (55) She hath the judgment of the feeble bandaged one."

[Saith the pylon :—] "Pass on, then, thou art pure."

XVI. (56) The Osiris Åuf-ānkh, triumphant, saith :—

"Homage to thee, saith Horus, O thou sixteenth pylon of the "Still-Heart. I have made [my] way. I know thee, and I know "thy name, and I know the name of the being who is (57) "within thee. 'Lady of victory, whose hand goeth after the "Fiends, who burneth with flames of fire when she cometh forth, "creator of the mysteries of the earth', is thy name. She hath "the judgment of the (58) feeble bandaged one."

[Saith the pylon :—] "Pass on, then, thou art pure."

XVII. (59) The Osiris Åuf-ānkh, triumphant, saith :—

"Homage to thee, saith Horus, O thou seventeenth pylon "of the Still-Heart. I have made [my] way. I know thee, and "I know thy name, and I know (60) the name of the being "who is within thee. 'Mighty one in the horizon, lady of the "ruddy ones, destroyer in blood, Åakhabit, Power, lady of flame', "is thy name. She hath the judgment (61) of the feeble bandaged one."

[Saith the pylon :—] "Pass on, then, thou art pure."

XVIII. (62) The Osiris Åuf-ānkh, triumphant, saith :—

"Homage to thee, saith Horus, O thou eighteenth pylon of "the Still-Heart. I have made [my] way. I know thee, and I "know thy name, and I know (63) the name of the being who "is within thee. 'Lover of flame, pure one, hearkening unto the "...... behold [she] loveth to cut off the head[s] of the venerated ones, lady of the Great House, destroyer (64) of fiends "at eventide', [is thy name]. She hath the judgment of the feeble "bandaged one."

[Saith the pylon :—] "Pass on, then, thou art pure."

XIX. (65) The Osiris Åuf-ānkh, triumphant, saith :—

"Homage to thee, saith Horus, O thou nineteenth pylon of "the Still-Heart. I have made [my] way. I know thee, and I "know thy name, and I know (66) the name of the being who "is within thee. 'Dispenser of strength, or as others say, of light, "of the palace (?), the mighty one of the flame, the lady of the "strength and of the writings of Ptaḥ himself', is thy name. She "hath the judgment of the (67) feeble bandaged one."

[Saith the pylon :—] "Pass on, then, thou art pure."

XX. (68) The Osiris Åuf-ānkh, triumphant, saith :—

"Homage to thee, saith Horus, O thou twentieth pylon of the "Still-Heart. I know thee, and I know thy name, and (69) I "know the name of the being who is within thee. 'Stone (?) of "her lord, field with a serpent (?), Clother, what she createth she "hideth, taking possession of hearts, opener of herself', is thy "name. She hath the (70) judgment of the feeble bandaged one."

[Saith the pylon :—] "Pass on, then, thou art pure."

XXI. (71) The Osiris Åuf-ānkh, triumphant, saith :—

"Homage to thee, saith Horus, O thou twenty-first pylon of the "Still-Heart. I have made [my] way. I know thee, and I know "thy name, (72) and I know the name of the god who guardeth "thee. 'Sword that smiteth at the utterance of its own name, "goddess with face turned backwards, the unknown one, over-"thrower of him that draweth nigh to her flame', is thy name. "Thou keepest the secret things of the avenger of the god who "guardeth thee, and his name is (73) Āmām. He maketh it to "come to pass that the cedar trees grow not, that the acacia "trees bring not forth, and that copper is not begotten in the "mountain. The divine sovereign chiefs of this pylon are as "seven gods. Tchen or Āṭ is the name of the (74) one at the "door; Ḥetep-mes is the name of the second; Mes-sep is the "name of the third; Utch-re is the name of the fourth; Åp-uat "is the name of the fifth; Beq is the name of the sixth; and "Ånpu is the name of the seventh."

(75) "I have made [my] way. I am Åmsu-Ḥeru, the avenger "of his father, the heir of his father Un-nefer. I have come, "and I have caused to be overthrown all the enemies of my "father Osiris. I have come day by day with victory, doing

"myself the worship of the god (76) in the house of his father "Tem, the lord of Ȧnnu. The Osiris Ȧuf-ānkh, triumphant, is "in the southern heaven. I have done what is right and true "for him that made right and truth; I have celebrated the "Haker festivals for the lord thereof: I have led the way in "the festival; I have given cakes unto the lords of the altar; "(77) and I have brought offerings and oblations, and cakes, "and ale, and oxen, and ducks, to my father Osiris Un-nefer. "I have my being in a body which hath the soul, and I make "the *Bennu* bird to come forth at [my] words. I have come "daily into the house of the god to make offerings of incense. "I have brought (78) garments of byssus, and I have sailed on "the [sacred] lake in the *Neshem* boat. I have made Osiris, "the Governor of Ȧmentet, to be triumphant over his enemies; "I have carried away all his foes to the place of slaughter in "the East; and they shall never come forth from the durance "of the god (79) Seb therein. I stand up for him [along with] "the divine Kefaui of Rā, and I make [him] to be triumphant (?). "I have come even as a scribe and I have made all things "plain. I have made the god to have power over his legs. I "have come into the house of 'him that is upon his hill' (*i. e.,* "Anubis), and I have seen him that is ruler in the divine hall "(*i. e.,* Anubis). (80) I have entered into Re-stau; I have hidden "myself, and I have found out the way: I have travelled unto "Ȧn-ruṭ-f. I have clothed him that was naked, (81) I have sailed "up to Ȧbṭu (Abydos), I have praised the gods Ḥu and Sau. "I have entered into the house of Ȧsṭes, and I have made supplication to the (82) Khati gods and to Sekhet in the Temple "of Neith," or as others say, "to the princes. I have entered "into Re-stau; I have hidden myself, and I have found out "the way; I have travelled (83) unto Ȧn-ruṭ-f. I have clothed "him who was naked. I have sailed up to Ȧbṭu; I have praised "Ḥu and Sau. I have received my (84) crown (?) at my rising, "and I have crowned myself upon my throne in the habitation "of my father and of the first company of the gods. I have "worshipped [in my] birthplace of Ta-tchesertet, and my mouth "is filled (?) with (85) right and truth. I have drowned the "serpent Akhkha. I have come into the Great House which "giveth vigour unto the limbs; and it hath been granted unto "me to sail about in the Boat of Ḥai. The fragrance of *ānt* "unguent ariseth from (86) the hair of the beings who have "knowledge. I have entered into the house of Ȧstes, and I have "made supplication unto the Khati gods and unto Sekhet in "the Temple of the (87) Prince."

[Saith the pylon :—] "Thou hast come being a favoured one "in Ṭaṭṭu, O Osiris Ȧuf-ānkh, triumphant, son of Sheret-Ȧmsu, "triumphant."

Chapter CXLVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 25).]

Vignettes : Fourteen shrines, in each of which a god is seated.[1]

Text : (1) [HERE BEGIN] THE CHAPTERS OF ENTERING IN AT THE HIDDEN PYLONS OF THE HOUSE OF OSIRIS IN SEKHET-(2) ȦANRERU I. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, when he cometh to the first pylon (3) of Osiris, saith :—

"I have made [my] way. I know you, and I know your name, "and I know (4) the name of the god who guardeth you. 'Lady "of tremblings, with lofty walls, the sovereign (5) lady, the "mistress of destruction, who setteth in order the words which "drive back the whirlwind and the storm, who delivereth from "destruction him that travelleth along the way,' (6) is thy name. "The name of thy doorkeeper is Neri."

II. The Osiris Nu, (7) when he cometh to the second pylon of Osiris, saith :—

"I have made [my] way. I know you, and I know (8) your "name, and I know the name of the god who guardeth you.

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[1] The grotesque forms of the gods who guard these pylons can be well studied in the Papyrus of Ani, sheets 11 and 12.

"'Lady of heaven, the mistress of the world, who devoureth "with fire, the lady of (9) mortals, who knoweth mankind', is "thy name. The name of thy doorkeeper is Mes-Peḥ (*or* Mes-"Ptaḥ)."

III. The Osiris Nu, (10) when he cometh to the third pylon of Osiris, saith:—

"I have made [my] way. I know (11) you, and I know your "name, and I know the name of the god who guardeth you. "'Lady of the (12) altar, the lady to whom abundant offerings "are made, in whom every god rejoiceth on the day of sailing "up to Åbṭu (Abydos),' is thy name. The name of thy door-"keeper is Ertāt-(13)Sebanqa."

IV. The Osiris Nu, (14) when he cometh to the fourth pylon of Osiris, saith:—

"I have made [my] way. I know you, and I know (15) your "name, and I know the name of the god who guardeth you. "'She who prevaileth with knives, the mistress of the world, "(16) destroyer of the foes of the Still-Heart, who maketh the "decree for the escape of the needy from (17) evil hap,' is thy "name. The name of thy doorkeeper is Neḳau."

V. The Osiris Nu, (18) when he cometh to the fifth pylon of Osiris, saith:—

"I have made [my] way. I know you, and I know (19) your "name, and I know the name of the god who guardeth you. "'Fire, the lady of flames, who inhaleth (20) the supplications "which are made to her, who permitteth not the . . . . . . to enter "in,' is thy name. The name of thy doorkeeper is Ḥenti-Requ."

VI. (21) The Osiris Nu, when he cometh to the sixth pylon of Osiris, saith:—

"I have made [my] way. I know (22) you, and I know your "name, and I know the name of the god who guardeth you. "(23) 'Lady of light, the lady to whom abundant supplication "is made; the difference between her height and her breadth is "unknown; the like of her hath never been found (24) since "the beginning. There is a serpent thereupon whose size is not "known; it was born (25) in the presence of the Still-Heart,' is "thy name. The name of the doorkeeper is Semamti."

VII. (26) The Osiris Nu, when he cometh to the seventh pylon of Osiris, saith:—

"I have made [my] way. (27) I know you, and I know your "name, and I know the name (28) of the god who guardeth "you. 'Robe which doth clothe the divine feeble one, weeping "(29) for what it loveth and shrouding the body,' is thy name. "The name of the doorkeeper is Åkenti."

VIII. (30) The Osiris Nu, when he cometh to the eighth pylon of Osiris, saith:—

"I have made [my] (31) way. I know you, and I know your "name, and I know the name of the god (32) who guardeth "you. 'Blazing fire, the flame whereof [cannot] be quenched, "provided with tongues of flame (33) which reach afar, the "slaughtering one, the irresistible one through whom a man "may not pass by reason of the hurt which she doeth,' is thy "name. (34) The name of the doorkeeper is Khu-tchet-f."

IX. (35) The Osiris Nu, when he cometh to the ninth pylon of Osiris, saith:—

"I have made [my] way. (36) I know you, and I know your "name, and I know the name of the god (37) who guardeth "you. 'She who is in the front, the lady of strength, quiet of "heart, who giveth birth to her lord; whose girth is three hundred and fifty measures; (38) who sendeth forth rays like the "*uatch* stone of the south; who raiseth up the divine form and "clotheth the feeble one; who giveth [offerings] to (39) her "lord every day', is thy name. The name of the doorkeeper is "Tchesef."

X. (40) The Osiris Nu, when he cometh to the tenth pylon of Osiris, saith:—

"I have made [my] way. (41) I know you, and I know your "name, and I know the name of the god who guardeth you. (42) "'Thou who art loud of voice, who raisest up those who cry "and who make supplication unto her, whose voice is loud, the "terrible one, (43) the lady who is to be feared, who destroyeth "not that which is in her,' is thy name. The name of the door-"keeper is Sekhen-ur."[1]

XI. (44) The Osiris Nu, when he cometh to the eleventh pylon of Osiris, saith :—

"I have made [my] way. I know (45) you, and I know your "name, and I know the name of her who is within thee. 'She "who slaughtereth always (46) the burner up of fiends, mistress of "the every pylon, the lady to whom acclamation is made on the "(47) day of darkness,' is thy name. She hath the judgment of "the feeble bandaged one."

XII. (48) The Osiris Nu, when he cometh to the twelfth pylon of Osiris, saith :—

"I have made [my] way. I know you, (49) and I know your "name, and I know the name of her who is within thee. 'Thou "who invokest thy two lands, (50) who destroyest those who "come with flashings and with fire, the lady of splendour, who "hearkeneth unto the speech (51) of her lord', is thy name. "She hath the judgment of the feeble bandaged one."

XIII. (52) The Osiris Nu, when he cometh to the thirteenth pylon of Osiris, saith :—

"I have made [my] way. I know (53) you, and I know your "name, and I know the name of her who is within thee. 'Osiris "bringeth (54) his two hands over her and maketh the god "Ḥāpi (*i. e.*, the Nile) to send forth splendour out of his hidden "places,' is thy name. (55) She hath the judgment of the feeble "bandaged one."

XIV. (56) The Osiris Nu, when he cometh to the fourteenth pylon of Osiris, saith :—

"I have made [my] way. (57) I know you, and I know your "name, and I know the name of her who is within thee. (58) "'Lady of might, who danceth on the blood-red ones, who "keepeth the festival of Haker on the day of the hearing (59) "of faults,' is thy name. She hath the judgment of the feeble "bandaged one."

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[1] In the Papyrus of Ani ten pylons only are enumerated.

XV. The fifteenth pylon. The Osiris Ḥeru-em-khebit, triumphant, saith when he cometh to this pylon :— (38) "'The Fiend, "red of hair and eyes, who cometh forth by night, (39) and "doth fetter the fiend in his lair ; may her hands be given to "the Still-Heart (40) in his hour, and may [she] advance and "go forward,' [is thy name]. She hath the judgment of the feeble "(41) bandaged one."

XVI. The sixteenth pylon. The Osiris Ḥeru-em-khebit, triumphant, saith (42) when he cometh forth to this pylon :— "'Terrible "one, the lady of the rain-storm, who planteth ruin (?) in the (43) "souls of men, the devourer of the dead bodies of mankind, the "orderer, and producer, and (44) creator of slaughter,' [is thy "name]. She hath the judgment of the feeble bandaged one." (45)

XVII. The seventeenth pylon. [The Osiris Ḥeru-em-khebit, triumphant, saith when he cometh forth to this pylon :—] "'Hewer-in-pieces in blood, Åḥabit (?), lady of (46) hair,' [is thy "name]. She hath the judgment of the feeble bandaged one."

XVIII. The eighteenth pylon. The Osiris Ḥeru-em-khebit, triumphant, (47) saith when he cometh to this pylon :— "'Lover "(48) of the fire, pure of slaughterings which she loveth, cutter off "of heads, (49) venerated one (?), lady of the Great House, de"stroyer of fiends at eventide,' [is thy name]. She hath the judg"ment of the feeble bandaged one."

XIX. The nineteenth pylon. (51) The Osiris Ḥeru-em-khebit, triumphant, saith when he cometh to this pylon :— "'Dispenser "of light during her period (52) of life, watcher of flames, the "lady of the strength and of the writings of the god Ptaḥ him"self,' [is thy name]. She hath the judgment of the bandages of "Per-ån" (*or* Per-ḥetch).

XX. The twentieth pylon. The Osiris Ḥeru-em-khebit, triumphant, saith when he cometh to this pylon :— (54) "'She who "dwelleth within the cavern of her lord, Clother is her name, "(55) she hideth what she hath created, she taketh possession "of hearts, she swalloweth (?),' [is thy name]. She hath (56) "the judgment of the bandages of Per-ån" (*or* Per-ḥetch).

XXI. The twenty-first pylon. The Osiris Ḥeru-em-khebit, triumphant, saith when he cometh to this pylon :— (57) "'Knife "which cutteth, when [its name] is uttered, (58) and slayeth "those who advance towards its flames,' [is thy name]. She hath "(59) secret plots and counsels."

CHAPTER CXLVII.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheets 11 and 12).]

THE FIRST ĀRIT.

Vignette : Ani and his wife Thuthu approaching the first Ārit, at the entrance of which sit three gods, having the head of a hare, of a serpent, and of a crocodile respectively.

Text : (1) The name of the doorkeeper is Sekhet-ḥrȧ-āsht-ȧru ; the name of the (2) watcher is [Se]metti ; the name of the herald is Ha-kheru. The Osiris Ani, (3) triumphant, shall say when he cometh unto the first Ārit :— "I am the mighty "one who createth his own light. (4) I have come unto thee, "O Osiris, and, purified from that which defileth thee, I adore "thee. Lead on : (5) name not the name of Re-stau unto me. "Homage to thee, O Osiris, in thy might and in thy strength "(6) in Re-stau. Rise up and conquer, O Osiris, in Ȧbṭu. Thou "goest round about heaven, thou sailest in the presence of Rā, "(7) thou lookest upon all the beings who have knowledge. "Hail, Rā, thou who circlest in the sky ! Verily I say, O Osiris, "I am the spiritual body *(sāḥ)* (8) of the god, and I say, (9) let "me not be driven (10) hence, nor upon (11) the wall of (12) "burning coals. (13) Open the way in (14) Re-stau, (15) ease "the (16) pain of Osiris, (17) embrace that which the balance "hath weighed ; make a path for him in the great valley, make "light to be on the way of Osiris."

THE SECOND ĀRIT.

Vignette : An Ārit guarded by three gods having the head of a lion, of a man, and of a dog respectively.

Text : (1) The name of the (2) doorkeeper is Un-ḥāt; (3) the name of the watcher is Seqeṭ-(4)ḥrȧ; the name of the herald (5) is Uset. The Osiris Ani, triumphant, shall say when he cometh (6) to this Ārit :— "He sitteth to do his heart's desire, "and he weigheth (7) words as the second of Thoth. The strength "which protecteth Thoth humbleth the hidden Maāt gods (?) (8) "who feed upon Maāt throughout the years [of their lives]. I "make offerings (9) at the moment when he maketh his way; "I pass on and enter upon the way. Grant thou that I may "pass onwards and that I may gain sight of Rā together with "those who make offerings."

THE THIRD ĀRIT.

Vignette : An Ārit guarded by three gods having the head of a jackal, the head of a dog, and the head of a serpent respectively.

Text: (1) The name of the (2) doorkeepers is Ȧm-ḥauatu(3)-ent-peḥui; the name of the watcher (4) is Seres-(5)ḥrȧ; the name of the herald is Āa. The Osiris Ani, triumphant, shall say [when he cometh to this Ārit] :— "I am the hidden one (6) "[in] the great deep, [I am] the judge of the Reḥui. I have "come and I have done away with the offensive thing which "was upon Osiris. I am fastening the place whereon he shall "stand (7) which projecteth from the *Ureret* crown. I have per-"fected matters in Ȧbṭu, I have opened the way in Re-stau, I "have eased (8) the pain which was in Osiris. I have made "straight his standing place, and I have made [his] path. He "shineth in Re-stau."

THE FOURTH ĀRIT.

Vignette : An Ārit guarded by three gods having the head of a man, of a hawk, and of a lion respectively.

Text : (1) The name of (2) the doorkeeper is Khesef-ḥrȧ-āsht-(3)kheru; the name of the (4) watcher is Seres-ṭepu; (5) the name of the herald is (6) Khesef-aṭ. The Osiris Ani, triumphant, shall say [when he cometh to this Ārit] :— "I am the Bull, (7) "the son of the ancestress of Osiris. O grant ye that his father, "the lord of his godlike (8) companions, may bear witness for "him. I have weighed the guilty in judgment. I have brought "unto (9) his nostrils the life which is everlasting. I am the "son of Osiris, I have made the way. I have passed thereover "into Neter-khert."

THE FIFTH ĀRIT.

Vignette : An Ārit guarded by three gods having the head of a hawk, of a man, and of a snake respectively.

Text : (1) The name (2) of the doorkeeper is Ānkh-f-em-fenṭ; (3) the name of the watcher is (4) Shabu; the name of (5) the herald is Ṭeb-ḥrȧ-(6)ha-kheft. The Osiris Ani, triumphant, shall say [when he cometh to this Ārit] :— "I have brought "[unto thee] the bones of thy (7) jaws in Re-stau, I have brought "thee thy backbone in Ȧnnu (Heliopolis), gathering together "its manifold parts (8) therein. I have driven back Āpep for "thee, I have spit upon the wounds [which are in him], I have "made a path among you. I am (9) the Ancient One among "the gods. I have made the offering of Osiris, I have avenged (?) "him in triumph, gathering his bones and bringing together "all his limbs."

THE SIXTH ĀRIT.

Vignette : An Ārit guarded by three gods, the first having the head of a jackal, and the second and third the head of a dog.

Text : (1) The name (2) of the doorkeeper is Ȧtek-tau-kehaq-(3) kheru ; the name of the (4) watcher is Ȧn-ḥrȧ ; (5) the name of the herald is (6) Aṭes-ḥrȧ-[ȧri]-she. The Osiris Ani, triumphant, shall say [when he cometh to this Ārit] :— "I have "come (7) daily, I have come daily. I have made [my] way; "I have passed along that which was created by Ȧnpu (Anubis). "I am the lord of the *Ureret* crown, (8) possessing words of "magical power, the avenger of Maāt. I have avenged his Eye, "I have delivered (9) Osiris, and I have made the way ; the "Osiris Ani passeth along with you in [triumph]."

THE SEVENTH ĀRIT.

Vignette : An Ȧrit guarded by three gods having the head of a hare, of a lion, and of a man respectively.

Text : (1) The name (2) of the doorkeeper is Sekhemet-em-ṭesu-(3)sen ; the name of the (4) watcher is Āa-maā-kheru ; (5) the name of the herald is Khesef-khemi. The Osiris Ani, triumphant, (6) shall say [when he cometh to this Ārit] :— "I have "come unto thee, O Osiris, who art cleansed of [thine] im-"purities. Thou goest round about heaven, thou seest Rā, "thou seest the beings who have knowledge. (7) [Hail,] Only "One! behold, thou art in the *Sektet* boat [as] it goeth round "about the horizon of heaven. I speak what I will unto his "spiritual body *(sāḥ)* ; (8) it waxeth strong and it cometh into "being, even as he spake. Thou meetest his face. Prosper thou "for me all the ways [which lead] unto thee."[1]

CHAPTER CXLVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 11).]

Vignette :[2] A hall, or shrine, within which, on the left, Ani stands before two tables of offerings adoring Rā (or Osiris), hawk-headed. Next are ranged seven kine and a bull, each animal having offerings before it. Behind are four rudders, emblematic of the cardinal points, and on the extreme right are four triads of gods. The speech of Ani reads :— "Ho-"mage to thee, O thou lord, thou lord of right and truth, the only One, "the lord of eternity and creator of everlastingness, I have come unto

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[1] In the Papyrus of Thenna the scribe the following words are added :— "If [these] words be recited by the deceased when he cometh to the seven Ārits "and entereth into the pylons he shall neither be turned back nor repulsed be-"fore Osiris, and he shall be made to have his being among the blessed *Khus* "and to have dominion among the principal followers of Horus. If these things "shall be done for any deceased person he shall have his being there like a "lord of eternity in one body along with Osiris, and at no place shall any great "fight be made" [concerning him]. For the text see the accompanying volume, p. 362.

[2] See the Papyrus of Ani, sheet 35.

"thee, O my lord Rā. I have made offerings of herbs unto the seven kine "and unto their bull. O ye who give cakes and ale unto the *Khus*, grant "ye to my soul to be with you. May Osiris Ani be born upon your "thighs; may he be like unto one of you for ever and for ever; and "may he become a *Khu* in the beautiful Ȧmenti."

Text: (1) THE CHAPTER OF PROVIDING THE DECEASED WITH FOOD [IN THE UNDERWORLD]. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, the son of the overseer of the palace, the chancellor-in-chief, Ȧmen-ḥetep, triumphant, saith:—

(2) "Homage to thee, O thou that shinest from thy Disk, thou "living [Soul] who comest forth from the horizon, the Osiris Nu "knoweth thee, and he knoweth thy name, and he knoweth the "name of (3) thy seven kine and of the bull that belongeth unto "them. Hail, ye who give cakes, and ale, and splendour to the souls "who are provided with food in the underworld, (4) grant ye "cakes and ale unto the Osiris Nu; provide ye him with food, "let him be in your following, and let him be born upon your "thighs."

[Here follow the names of the seven kine and of their bull, with the address to them by the deceased.]

(1) Ḥet-kau-Nebt-er-tcher. (2) Ȧḳert-khentet-ȧuset-s. (3) Meḥ-khebitet-saḥ-neter. (4) Ur-mertu-s-ṭeshert-sheni. (5) Khenemet-em-ānkh-ȧnnuit. (6) Sekhemet-ren-s-em-ābet-s. (7) Shenȧt-pet-utheset-neter. (8) Ka-tchai-kauit.[1]

"[Hail, ye cows and bull,] grant ye cakes, and ale, and offerings of food, to the Osiris Nu, and supply ye him with food, "(8) and make him to be a perfect *Khu* in the underworld."

[Here follow the addresses to the four rudders by the deceased.]

(1) "Hail, thou beautiful Power, thou beautiful rudder of the "northern heaven;

(2) "Hail, thou who revolvest, thou pilot of the two lands, "thou beautiful rudder of the western heaven;

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[1] *I. e.*, "Bull, making the kine to be fruitful."

(3) "Hail, thou shining one, who dwellest in the Temple "wherein are the gods in visible forms, thou beautiful rudder "of the eastern heaven;

(4) "Hail, thou who dwellest within the Temple of the ruddy "beings, thou beautiful rudder of the southern heaven;

"grant ye cakes, and ale, and offerings of food, and splendour "to the *Khu* of the Osiris Nu. (11) Grant ye unto him life, and "strength, and health, and abiding joy of heart upon earth, and "grant ye unto him [triumph] in the horizon of Ȧnnu, and in "heaven, and upon earth, and in the underworld[1] . . . . . .

[Here follow the addresses to the four triads]

(12) "Hail, ye fathers of the gods, hail, ye mothers of the "gods, ye who are above the earth and who dwell in the underworld, deliver ye the Osiris Nu (13) from every obstacle of "evil [from every attack of evil], from the cruel snare, and "[from] the slaughtering knives, and from every wicked and "evil thing whatsoever (which) ye could order to be done unto "him (14) by men, and by gods, and by the *Khu*s, and by the "dead on this day, or on this night, or in this month, or in "this half-monthly festival, or (15) in this year, or in any of "the seasons thereof whatsoever."

Rubric: [THESE WORDS] SHALL BE SAID WHEN RĀ APPEARETH OVER [FIGURES] OF THE GODS WRITTEN (*OR* PAINTED) IN COLOUR UPON A BOARD (?), AND THOU SHALT PLACE OFFERINGS AND (16) *TCHEFAU* FOOD BEFORE THEM, CAKES, ALE, FLESH, FEATHERED FOWL, AND INCENSE, AND THEY SHALL CAUSE THE DECEASED TO POSSESS SEPULCHRAL MEALS WITH RĀ, AND SHALL GIVE HIM (17) AN ABUNDANCE OF FOOD IN THE UNDERWORLD, AND SHALL DELIVER HIM FROM EVERY EVIL THING WHATSOEVER. AND THOU SHALT NOT RECITE THIS BOOK OF UN-NEFER IN THE PRESENCE OF (18) ANY PERSON EXCEPT THINE OWN SELF. AND IF THIS BE DONE FOR THE DECEASED RĀ SHALL BE A RUDDER FOR HIM AND SHALL BE A STRENGTH PROTECTING HIM, AND HE SHALL MAKE AN END OF ALL (19) HIS ENEMIES FOR HIM IN THE UNDERWORLD, AND IN HEAVEN, AND UPON EARTH, AND IN EVERY PLACE WHEREVER HE MAY ENTER, AND HE SHALL HAVE ABUNDANCE OF FOOD REGULARLY AND CONTINUALLY FOR EVER.

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[1] Reading *maākheru em khut Ȧnnu pet ta ṭuat.*

Chapter CXLIX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheets 28, 29, 30).]

The Fourteen Åats, or divisions of Sekhet-Åanru.

I. **Vignette:** The first Åat .

Text: (1) The first Åat [which is to be painted) green. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, saith :— (2)

"Hail, thou Åat of Åmentet, wherein a man liveth upon cakes "and ale,[1] remove thy wigs (3) when I come towards thee. And "behold, the Mighty god who dwelleth in thee hath bound up "my bones, and he hath stablished my members; (4) and the "*Åḥi,* the lord of hearts, hath gathered (?) together my bones, and "hath stablished the *Ureret* crown of Tem [upon my head]; "and Neḥeb-kau hath (5) stablished for me my head. Full, full, "and stablished is the Balance. Thou shalt have dominion among "the gods, O Åmsu-qeṭ."

II. **Vignette:** The second Åat. The horizon.

Text: (1) The second Åat [which is painted] green. "The "god therein is Rā-Ḥeru-khuti." The Osiris Nu saith :—

"I am the mighty one of possessions in Sekhet-Åarru. Hail, "thou Sekhet-(2)Åarru, the walls of which are of iron! The "height of the wheat thereof is five cubits, the ears (3) thereof "being two cubits long and the stalks three cubits; the barley "thereof is seven cubits in height, the ears being three cubits "long and (4) the stalks four cubits. And behold, the *Khus*, each "of whom therein is nine cubits in height, reap the wheat and "the barley (5) side by side with Ḥeru-khuti (Harmachis). I "know the door which is in the middle of Sekhet-Åarru where-"from (6) Rā cometh forth into the eastern part of heaven; the "southern portion thereof is in the Lake of the *Kharu* fowl, "and the northern portion thereof is in the Canal of the *Re*

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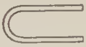
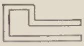
[1] Or, "upon bread [made of] the finest grain."

"fowl, (7) in the place wherein Ra saileth round about by means "of the winds which bear him along. I am he who watcheth "the leathers in (8) the divine boat, I am in the boat, and I am "he who doth navigate it without ceasing. I know (9) the two "sycamore trees of turquoise, from between which the god Rā "doth emerge when he setteth out upon his journey (10) over "the pillars of Shu towards the door of the Lord of the East, "wherefrom Rā cometh forth. I (11) know the Sekhet-Ȧarru of "Rā. The wheat therein is (12) five cubits in height, the ears "being two cubits long, and the stalks three cubits; the barley "thereof is seven cubits in height, (13) the ears being three "cubits long and the stalks four cubits. And behold, the *Khu*s "therein, who are nine cubits in height, (14) reap the wheat "and the barley, side by side with the divine Souls of the East."

III. **Vignette:** The third Ȧat , which is called "the Ȧat of the *Khu*s".

Text: (1) The third Ȧat [which is to be painted] green. The Osiris Nu, triumphant, saith :—

"Hail, thou Ȧat of the *Khu*s, whereover none can sail (2) "and wherein are the *Khus*; the fire thereof is blazing with "flame. Hail, thou Ȧat of (3) the *Khu*s! Your faces are in the "land (?) [make clear your ways], and purify ye your Ȧats, and "what hath been decreed by Osiris do ye for me (4) for ever. "I am the mighty one of the *Ṭeshert* crown which is on the "brow of the god of Light, and which maintaineth in life the "two lands and the men and women thereof (5) by means of "the flame of its mouth. The god Rā hath been delivered from "the Fiend Āpep."

IV. **Vignette:** The fourth Aat , wherein is inscribed "the double mountain, doubly high, and doubly great".

Text: (1) The fourth Ȧat [which is to be painted] green. The Osiris Nu, triumphant, saith :— (2)

"Hail, thou who art chief of the hidden Ȧat. Hail, thou "One who art lofty and great, who dwellest in the underworld, “over whom the heaven spreadeth itself. (3) Thou art three “hundred measures in length, and two hundred and thirty “measures in width, and thou hast over thee a serpent the “name of which is Sati-ṭemui[1] (?); (4) he is seventy cubits “in length, and he liveth by slaughtering the *Khu*s and the “dead who are in the underworld. I stand up in thy enclosure, “(5) O Maā, I sail round about, and I see the way [which “leadeth] unto thee. I gather myself together to thee. I am the “Man, and [I] clothe (6) thy head; I am strong and I have “become strong. I am the god who is mighty in enchantments; “my two eyes have been given to me, and I am glorious (7) “therewith. Who art thou, O *Khu* that goest upon thy belly, “and whose two-fold strength is upon thy mountain? Grant “thou unto me (8) that I may go unto thee, and that thy two-“fold strength may be with me. I lift up myself by [thy] two-“fold strength, I have come, (9) and I have vanquished the “*Akriu* serpent of Rā. His peace is to me at eventide; I re-“volve in (10) the heavens and thou art in the mountain valley. “A decree [hath been made] concerning thee upon earth.”

V. **Vignette :** The fifth Ȧat .

Text : (1) The fifth Ȧat [which is to be painted] green. The Osiris Nu, triumphant, saith :—

“Hail, thou Ȧat of the *Khu*s, whereover none may pass. (2) “The *Khu*s who are therein have thighs seven cubits long, and “they live upon the shades of the weak and helpless. (3) Hail, “thou Ȧat of the *Khu*s, open ye unto me your ways so that I “may pass by you and may go on (4) to the beautiful Ȧmentet, “according to that which Osiris, the *Khu*, the lord of *Khu*s, “hath decreed. I live by reason of my splendour, (5) I perform “every festival of the month, and I observe rightly the festival “of the half month. I revolve, and the Eye of Horus is under “my hand in the (6) following of Thoth. The mouth of every “god and of every dead person devoureth mine enemy this day, “and he falleth down at the block of slaughter.

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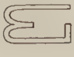
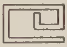
[1] *I. e.,* Sati of the two knives.

VI. **Vignette :** The sixth Ȧat , with a fish inside it.

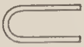
Text : (1) The sixth Ȧat [which is to be painted] green. The Osiris Nu, triumphant, saith :—

"Hail, thou Ȧmmeḥet which art holy unto the gods, and art "hidden unto the *Khus*, (2) and art baleful unto the dead ; the "name of the god who dwelleth therein is Sekher-Āṭ (?). Homage "to thee, O Ȧmmeḥet, I have come (3) to see the gods who "dwell in thee. Uncover your faces and lay down your head-"dresses when ye meet me, (4) for, behold, I am a mighty god "among you, and I have come to prepare provisions for you. "Let not Sekher-Āṭ (?) have dominion over me, let not the di-"vine slaughterers come after me, let not the murderous fiends "come (6) after me, but let me live upon sepulchral offerings "among you."

VII. **Vignette :** The seventh Ȧat .

Text : (1) The seventh Ȧat [which is to be painted] green. The Osiris Nu, triumphant, saith :— (2)

"Hail, thou city of Ȧses, which art remote from sight, and "the fire of which is in flame. There is a serpent within thee "(3) and his name is Rerek ; the length of his backbone is seven "cubits, and he liveth upon the *Khus*, and he annihilateth (4) "their glorious strength. Get thee back, O Rerek, who dwellest "in the city of Ȧses, who devourest with thy mouth, and from "whose eyes (5) evil looks pour forth. Let thy bones be broken, "and let thy emissions be impotent. Come thou not against me, "and let not thy emissions (6) come upon me ; let thy poison "fall and lie dead upon the earth, and let thy two lips be in "[thy] den. (7) The *Ka* of the Serpent hath fallen, and, con-"versely, I have gained glorious strength. The Mafṭet (*i. e.*, Lynx) "hath cut off thy head."

VIII. **Vignette :** The eighth Ȧat .

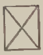
Text : (1) The eighth Ȧat (which is to be painted] green. The Osiris Nu, triumphant, saith :— (2)

"Hail, Ha-ḥetep, great and mighty one of the canal! None "can obtain the mastery over the water which is therein. (3) It "is mightily to be feared, and the roarings which are therein "are mighty. The (4) name of the god therein is Qa-ha-ḥetep, "and he guardeth it gladly so that none may enter. I am the "*Ennur* bird which is (5) above the thigh of the god (?) Ȧn-"ḳer-s, and I have brought the possessions of the earth to the "god Tem, and [I] make strong and fortify the mariners [of "Rā], (6) I have set the terror of myself in the divine lords of "the shrine, and I have set the awe of me in the divine lords "(7) of things; therefore I shall not be carried off to the slaughter "block of those who would willingly destroy me. (8) I am the "guide of the northern horizon [and I know the god who is "therein]."

IX. **Vignette**: The ninth Ȧat. A crocodile thrusting his snout into a vase (?) called Ȧkesi.

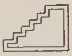
Text: (1) The ninth Ȧat [which is to be painted] yellow. The Osiris Nu, triumphant, saith:—

"Hail, thou city Ȧkesi, which art hidden (2) from the gods, "the *Khu*s know the name of which the gods are afraid. None "can enter therein, and none can come forth therefrom except "that holy god (3) who dwelleth in his egg, and who putteth "his fear into the gods and the terror of himself into the *Khu*s. "(4) The opening [into the city] is of fire, and the winds thereof "destroy both nostrils and mouths, and the god hath made it for "those who follow willingly (5) in his train; none can breathe "the winds [thereof] except that holy god who dwelleth in (6) "his egg. He hath made the city so that he may dwell therein "at will, and none can enter therein except on the day of great "(7) transformations. Homage to thee, O thou holy god who "dwellest in thine egg, I have come unto thee (8) that I may "be among those who follow thee; let me come forth from the "city of Ȧkesi, let me enter therein, let the gates thereof be "opened unto me, let me breathe the air (9) which is therein, "and let me have possession of the offerings thereof."

X. **Vignette :** The tenth Ȧat. A man holding a knife in each hand standing before ; above him is a serpent.

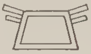
Text : (1) The tenth Ȧat [which is to be painted] yellow. The Osiris Nu, triumphant, saith :— (2)

"Hail, thou city of the gods *Qaḥu*, who take possession of "the *Khus* and gain the mastery over the shades *(khaibit)*, who "devour vigorous strength (3) and consume (?) filth when their "eyes see, and who guard not the earth. (4) Hail, ye who dwell "in your Ȧats, cast yourselves upon your bellies when I pass "by you. My glorious strength shall not be taken away, (5) "and none shall gain the mastery over my shade, for I am a "divine hawk. Offerings of *ānti* unguent have been made ready "by me, incense hath been offered by me, [animals have] been "slaughtered (6) by me, Isis hath made offerings to my head, "Nephthys is behind me, and a road hath been made clear for "me. [Hail,] serpent (7) Nāu, Bull of Nut, Neḥeb-kau, I have "come unto you, O gods, deliver ye me, and grant ye unto me "my glorious strength for ever."

XI. **Vignette :** The eleventh Ȧat , wherein stands a jackal-headed god holding a knife.

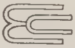
Text : (1) The eleventh Ȧat [which is to be painted] green. The Osiris Nu, triumphant, saith :—

"Hail, thou city which art in (2) the underworld (Neter-"khert), which coverest over the body and gainest the mastery "over the *Khus*. None can come forth therefrom and none "can enter therein (3) by reason of fear of the opposing power "which is therein—now the gods who are therein look upon "it in iron (?) and (4) the dead who are therein look upon it "in his slaughterings—except the gods who live therein in his "mystery (5) of the *Khus*. Hail, thou city of Ȧtu, grant thou "unto me that I may pass on, for I am the god who is mighty "of enchantments by reason of the knife which came forth from "the god Suti. (6) I have my feet and legs for ever. I rise like "Rā, I am strong through the Eye of Horus, my heart is lifted "up (7) after it was brought low, [I am] glorious in heaven, "and [I am] mighty upon earth. I fly like a hawk, (8) and I "cackle like the *smen* goose, and it hath been given to me to "alight at the 'Thigh of the Lake'. I stand up upon it, I sit "down (9) upon it, I rise up like a god, I eat of the food of "Sekhti-ḥetep, and I go onwards to the (10) domain of the "starry gods. The double doors of Maāt are opened unto me, "and the double doors of the land of the great deep (11) are "unbolted before me. I set up a ladder to heaven among the "gods, and I am a divine being among them. I speak with the "voice of (12) the *smen* goose to which the gods listen, and "my speech and my voice are those of the star Sepṭ (Sothis)."

XII. **Vignette**: The twelfth Ȧat,  called "Ȧstcheṭet em Ȧment".

Text: (1) The twelfth Ȧat [which is to be painted] green. The Osiris Nu, triumphant, saith :— (2)

"Hail, thou Ȧat of the city of Unt (?) at the head of Re-stau, "the flame of which is a blazing fire, the gods are unable to "approach thee (3) and the *Khu*s are unable to gather together "therein by reason of the uraei which would blot out their "names. Hail, thou Ȧat of Unt, I am in the form of the mighty "god who dwelleth among the *Khu*s and who dwelleth in thee. "(5) I am among the stars that never fail within thee; I shall "never fail, and my name shall never fail. (6) 'Hail, odour of "the god,' say they, the gods who dwell in the Ȧat of Unt; [I "shall be with you, I shall live with you, O ye gods who dwell "in the Ȧat of Unt;] love ye me more than your own gods, "(7) for I shall be with you for ever [in the presence of the "followers of the great god]."

XIII. **Vignette**: The thirteenth Ȧat  called "Uārt ent mu". Behind it stands the hippopotamus Ḥebetch-re-f, with the right fore paw resting on a beetle.

Text: (1) The thirteenth Ȧat [which is to be painted] green. The Osiris Nu, triumphant, saith :—

"Hail, thou Ȧat wherein the *Khu*s gain (2) no mastery. Thy "waters are of fire, and the streams which are in thee burn with "fire and (3) thy flame is a blazing fire; those who are there "and who wish to drink thy waters to quench (4) their thirst "cannot do so by reason of the mighty dread which possesseth "them and by reason of the great terror which it causeth them "to have. The gods and the *Khus* (5) look upon the waters "thereof and retreat without having quenched their thirst, and "their hearts are not (6) set at rest; and though they wish to "enter into them they cannot do so. The stream is filled with "reeds, even as the stream (7) which floweth from the issues "which come forth from Osiris. I have gained the mastery over "the waters [thereof], I have drunk from the canal [thereof] "(8) like the god who dwelleth in the Åat of the waters, and "who is the guardian thereof. The gods are more afraid to "drink (9) the waters thereof than are the *Khus*, and they re-"treat[1] therefrom. Homage to thee, O thou god who dwellest "in the Åat of the waters, (10) I have come unto thee, grant "thou that I may gain power over the waters [thereof], and that "I may drink from the canal thereof, (11) even as thou dost "allow to drink the great god from whom cometh Ḥāp (*i. e.*, "the Nile), who maketh green things to come into being, (12) "who maketh to grow the things which grow, who maketh vi-"gorous young plants and herbs, and who also giveth to the "gods gifts which proceed from him and offerings (?). And grant "thou that I may come to Ḥāp, (13) and that I may gain power "over young plants and herbs, for I am the son of thy body "for ever."

XIV. **Vignette:** The fourteenth Åat. A range of mountains called "Field of Kher-āba", a man holding a libation vase, the god Anubis, a hawk with a disk, a lion-god, a man setting the *ṭesher* crown upon a god, a hippopotamus, a crocodile, and a worm.

Text: (1) The fourteenth Åat [which is to be painted] yellow. The Osiris Nu, triumphant, saith :— (2)

"Hail, thou Åat of Kher-āba, which turneth back Ḥāp at Ṭaṭṭu,

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[1] Or, "they are terrified thereat."

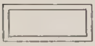
"grant thou that Ḥāp may come (3) abundant in grain as he "advanceth for the mouth of those who eat, and giving divine "offerings to the gods, and (4) sepulchral meals for the *Khu*s. "There is a serpent in the double *qerti* of Ābu (Elephantine) "at the mouth of (5) Ḥāp, and he cometh with water and he "standeth up upon the Thigh of Kher-āba with his divine sovereign princes (6) at the head of the canal, and seeth in his hour, "which is the silence of the night. Hail, ye gods of (7) Kher-"āba, and ye sovereign princes at the head of the canal [thereof], "let your pools be opened to me, let your streams be opened "(8) to me, let me gain power over the water, let me rest on "the canal, let me eat grain, (9) let me be satisfied with your "food, let me lift myself up, let my heart be great, even as [is "that of] (10) the god who dwelleth in Kher-āba, let offerings "like unto yours be made to me, let me not be destroyed by "the (11) issues which come forth from Osiris, and let me not "be withdrawn therefrom for ever."

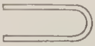
Here endeth the book in peace.

CHAPTER CL.

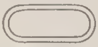
[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 30).][1]

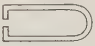
Vignette : I. Four serpents, emblematic probably of the cardinal points, and fifteen Ȧats :—

I.  "Sekhet-Ȧarru ; the god wherein is Rā-Ḥeru-Khuti "(Rā-Harmachis)."

II.  "The brow of fire ; the god wherein is Fa-ākh "(Bearer of altars)."

III. "Mountain, exceedingly high."

IV.  "Ȧat of the *Khu*s."

V.  "Ȧmmeḥet ; the god wherein is Sekher-remu (Over-"thrower of fish)."

VI. "Ȧsset."

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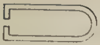
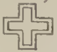
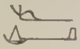
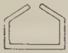
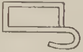
[1] The Papyrus of Nu ends with this Chapter.

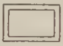
VII.  "Ha-sert; the god wherein is Fa-pet (Bearer of "Heaven.)"

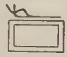
VIII.  "The brow of the god[s] Qaḥu."

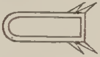
IX.  "Åṭu; the god wherein is Sepṭ (Sothis)."

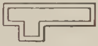
X.  "Unt; the god wherein is Ḥetemet-baiu (Destroyer "of souls)."

XI.  "The brow of the waters; the god wherein is Āā-"sekhemu."

XII.  "Åat of Kher-āba; the god wherein is Ḥāp (Nile)."

XIII.  "Stream of the Lake of flame which is in the fire."

XIV.  "Åkesi; the god wherein is Maa-Thet-f."

XV.  "The beautiful Åmentet; the gods wherein live upon cakes and ale (?)."

CHAPTER CLI.

[From the Papyrus of Mut-ḥetep (Brit. Mus. No. 10,010, sheet 5).]

Vignette: The funeral chamber. In the centre, upon a bier, lies the mummy of the deceased and on one side is her soul, in the form of a human-headed bird; the god Anubis, jackal-headed, stands on the other side bending over the mummy. At the head of the bier kneels Nephthys, and at the foot Isis. The walls, which are here depicted as lying flat on the ground, are ornamented with emblems and texts, and at each corner stands one of the gods of the cardinal points. Two *ushabtiu* figures, two souls, a flame, *etc.*, fill up the remaining spaces.

Text: (1) "Thy right eye is like the *Sektet* boat; thy left "(2) eye is like the *Āṭet* boat; thine eyebrows are like (3) Ånpu; "thy fingers are like Thoth: (4) thy hair is like Ptaḥ-Seker; "(5) they make a fair way for thee, and they smite down (6) "for thee the fiends of Set."[1]

I. Isis saith:— (7) "I have come to protect thee, O Osiris, (8) "with the north wind which cometh forth from Tem; I have "(9) strengthened for thee thy throat; I have caused thee (10)

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[1] This text is a part of the speech of Ånpu; see *infra*, p. 276.

"to be with (11) the god; and I have placed all thine enemies "(12) under thy feet."

II. Nephthys saith:— (1) "I go round about behind my sister "Osiris Mut-ḥetep. I have come that (2) I may protect thee, "and my strength which protecteth shall be behind thee for (3) "ever and ever. The god (4) Rā hearkeneth unto thy cry, (4) "thou, O daughter of Hathor, art made to triumph, thy head "shall never be taken away from thee, and thou shalt be made "to rise up in peace."

III. A deity (?) saith:— "(1) If any would come to fetter thee "I will not allow him to do so; (2) if any would come to "hurl missiles at thee I will not allow him to do so. But I "will (3) fetter thee, and I will hurl missiles at thee; and I "am (4) protecting thee, O Mut-ḥetep, triumphant."

IV. The *Ṭeṭ* saith:— (1) "O thou that comest quickly, I turn "back thy steps, (2) O Kep-ḥrȧ, and I illumine thy hidden (3) "place. I stand behind the *Ṭeṭ* on the day (4) of turning back "slaughters, (5) and I am protecting thee, O Mut-ḥetep, (6) triumphant before Osiris."

V. The flame saith:— (1) "I surround with sand the hidden "tomb, (2) and drive away him that would attack it. I lighten "the funeral mountain, I cast light (3) thereon. I traverse the "way, and I protect (4) Mut-ḥetep, triumphant."

VI. (1) "Anubis, (2) who is at the head of the divine hall "and who [dwelleth] upon his mountain, (3) the lord of Ta-"tchesert, saith:— I have come (4) to protect Osiris Mut-ḥetep, "triumphant."

VII. The living soul of Mut-(2)ḥetep saith:— "Let (3) Rā "be adored in heaven, and when (4) he setteth on the western "horizon of heaven."

VIII. (1) The living soul and the perfect *Khu* of Mut-ḥetep, (2) triumphant (3) before Osiris, say:— ["Adored be Rā when "he riseth in the eastern horizon of heaven."][1]

IX *a* and *b*. (1) The lady of the house, Mut-ḥetep, saith:— "Hail, *shabti* figure, if I be condemned (2) or if there be allot-

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[1] Added from the Papyrus of Qenna at Leyden, ed. Leemans, Plate XVIII.

"ted to me any work to do in the underworld—behold, let (3) "opposition be set aside—such as is done by a man in his turn, "namely, sowing (4) the fields, and filling the channels with "water, and bringing the (5) sand of the west to the east, O "be thou present when I call unto thee."

X. (1) Mesthȧ saith :— "I am thy daughter, O Mut-ḥetep, and "I have come (2) to protect thee; I make thy house to germinate and to be stablished firmly (3) according to what Ptaḥ "hath commanded and according to what Rā hath commanded."

XI. (1) Ḥāpi saith :— "I have come to protect thee, O (2) "Osiris Mut-ḥetep; I bind up for thee thy head and thy members, I smite down thine enemies (3) for thee beneath thee, "and I give thee thy head for ever."

XII. (1) Saith Ṭua-māut-ef :— "I am thy daughter who loveth "thee, O Mut-ḥetep, triumphant for ever; (2) I have come and "I have avenged [thee, O] my father Osiris, [upon him that] "did [evil] unto thee and I have brought (3) him under thy feet."

XIII. (1) Qebḥ-sennu-f :— "I am Qebḥ-sennu-f, and I have "come (2) that I may protect Mut-ḥetep; I have collected into "a whole body for thee thy bones, I have gathered (3) together "for thee thy members, I have brought thy heart and I do set "it upon its seat within thy body, and I make thy house to germinate after thee."

CHAPTER CLI.[1]

Vignette : The god Ȧnpu (Anubis) standing by the mummy of the deceased which lies on a bier.

Text: (1) The god Ȧnpu, who dwelleth in the [city of] embalmment, the governor of the divine house, placeth his two hands upon the lord of life[2] (2) of Nebseni, the scribe and draughtsman of the Temple of Ptaḥ, the lord of piety, the son of the scribe and designer Thena, triumphant, born of the lady of the house Mut-resth, triumphant, (3) and he furnisheth him with the things which belong to him. "Homage to thee, O "happy one, divine lord, who art endowed with the sight of "the *Utchat* (?), (4) Ptaḥ-Seker hath bound thee up, Ȧnpu hath "exalted thee, and Shu hath caused thee to be lifted up, O (5) "Face of beauty, thou divine prince of eternity. Thou hast thine "eye, O scribe Nebseni, thou lord of piety, and beautiful it is. "Thy right eye is (6) in the *Sektet* boat, and thy left eye is in "the *Āṭet* boat; and thine eyebrows are of fair appearance in "the presence of the (7) company of the gods. Thy brow is in "the protection of Ȧnpu; and the back of thy head, O beautiful one, (8) is before the holy Hawk. Thy fingers are stablished "with written works in the presence of the lord of Khemennu, "Thoth, (9) who hath given to me the speech of the sacred "books. Thy hair is beautiful before Ptaḥ-Seker, and thou, O "scribe Nebseni, thou lord of piety, art beautiful before (10) the "great company of the gods. The great god looketh upon thee, "and he leadeth thee along the path of happiness, and sepulchral "meals are bestowed upon thee; he overthroweth for thee [all] "thine enemies, (11) and setteth them under thee in the presence of the great company of the gods who dwell in the "mighty House of the Aged One which is in Ȧnnu (Heliopolis)."

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[1] A shortened form of this Chapter also occurs in the Papyrus of Nebseni (sheet 21); it has for a Vignette a male head, and is entitled, "The Chapter of a head of secret things".

[2] *I. e.*, the dead body of Nebseni.

CHAPTER CLII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 13).]

Vignette: The deceased standing before a house.[1]

Text: (1) THE CHAPTER OF BUILDING A HOUSE UPON THE EARTH. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:— (2)

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[1] In the Saïte Recension (see Lepsius, *op. cit.*, Bl. 74) the Vignette represents the deceased seated in a chair holding out his hands to receive the bread and water which the kneeling goddess of the sycamore tree is about to give him.

"Hail! Seb rejoiceth, for the Osiris Nu standeth up over his "body, [and he goeth round about among those who follow Rā]. "To men [and to the gods] who have given birth to their own "fathers (3) I have ascribed praise; and they have sight. The "goddess Sesheta hath brought the god Nebṭ, and Ȧnpu (Anubis) "hath called unto the Osiris Nu (4) to build a house on the "earth. Its foundation is in Ȧnnu (Heliopolis), and the circuit "thereof [reacheth] to Kher-āba, the shrine (?) is [like that of] "the god Sekhem, who dwelleth in (5) Sekhem, according to "that which I have written for the renewal (?) thereof, and men "and women bring offerings, and libations, and ministrants (?). "And Osiris saith unto (6) the gods who are in [his] following "and who journey along, 'Behold ye the house which hath been "built for a *Khu* who is provided (7) with [all his attributes], "who cometh daily to renew himself among you. O hold ye "him in awe, and ascribe ye unto him praises, and let him be "a favoured being with you; look ye (8) to what I have done "and to what I have said.' And Osiris saith concerning the god, "'Let him come daily to renew himself among you. And let "beasts [for sacrifice] be brought unto him (9) by the south "wind, and let grain be brought unto him by the north wind, "and let barley be brought unto him from the ends of the earth'; "the mouth of Osiris hath ordered [this] for me. Drawing on-"ward may he (10) go round about on his left hand, may he "place himself on his right hand, and may he see men, and the "gods, and the *Khus*, and the dead drawing him along with "praises and cries of joy, (11) and may he be a favoured being "with them."[1]

CHAPTER CLIII A.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 20).]

Vignette: A net fastened at one end to ground below or near water by means of a stake driven through a coil of rope which is drawn tight by the deceased.

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[1] In the Saïte Recension these words are followed by a speech of the deceased, a speech of the "lady of the sycamores", and a prayer to her on behalf of the deceased.

Text: (1) THE CHAPTER OF COMING FORTH FROM THE NET. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, saith:—

"Hail, thou 'god who lookest behind thee', thou 'god who "hast gained the mastery (2) over thine heart', I go a-fishing "with the cordage of the 'uniter of the earth', and of him that "maketh a way through the earth. Hail, ye fishers who have "given birth to your own fathers, (3) who lay snares with your "nets, and who go round about in the chambers of the waters, "take ye not me (4) in the net wherewith ye ensnared the help-"less fiends, and rope me not in with the rope (5) wherewith "ye roped in the abominable earth-followers, which had its "wooden frame (?) [reaching] unto heaven, and its weighted parts "upon the earth. Let me come forth (*i. e.,* escape) from the "pegs (?) thereof, let me rejoice along with (6) the god of the "Ḥennu boat, let me come forth from its bars (?), let me rise "up like the god Sebek, and let me make a flight to you away "from the snare of the fowler (7) whose fingers are hidden. I "know the pole with curved ends which is in it; 'Mighty finger "of Sekri' [is its name]. I know the *mekhes* which is in it; (8) "'Thigh of the god Nemu' [is its name]. I know the piece of "wood which openeth in it; 'Hand of Isis' [is its name]. I know "the knife of slaughter (9) which is in it; 'Slaughtering knife "wherewith Isis cut off a piece of flesh from Horus' [is its name]. "I know the names of the frame (?) and weights which are in "it; 'Leg and Thigh (10) of the double Lion-god' [are their "names]. I know the name of the cordage wherewith it snareth "[living things]; 'Vigour of Tem' [is its name]. (11) I know the "name of the snarers who lay snares therewith; 'Akeru gods, "ancestors of the Akhabiu gods' [are their names]. (12) I know "the names of its hands; 'Two hands of the great god, the lord "who heareth speech in Ȧnnu (Heliopolis) on the night of the "festival of the half-month in the Temple of the Moon-god'... "(13) [are their names]. I know the name of the Thigh which "surroundeth it at its upper part; 'Thigh of iron whereupon "the gods stand' [is its name]. I know (14) the name of the "superintendent who receiveth the fish therefrom; 'Knife and "vessel of the superintendent of the god' [is his name]. I know "the name of the table whereat he placeth himself; 'Table of "Horus [whereat he] sitteth in solitude in the darkness and is "not seen, the abjects fear him and those therein ascribe unto "him (16) praises', [is its name]."

"I have come, and I am crowned (*or* have risen) like the "Mighty god who leadeth along the earth, and I have gone "down to the earth in the two great (17) boats; and behold, "the mighty one hath placed me within the Temple of the "Mighty god. I have come along with the snarer, my wooden "tools *(ārit)* are with me, my knife is with me, (18) and my "hacking knife is with me; I come forth and I go round about, "and I snare (?) with the Net."

"I know the name of the pole with curved ends; '*Temen reu* "flowing (19) from the great finger of Osiris', [is its name]. I "know the name of the two pieces of wood which hold fast: "'Hooks of the ancestors of Rā' [is the name of one], and 'Hook "of the ancestor of Hathor' [is the name of the other]. (20) I, "even I, know the cords which are on the pole with curved "ends: 'Cords (?) of the lord of mankind' [is their name]. I "know (21) the name of the table; 'Hand of Isis' [is its name]. "I know the name of its ropes (?); 'Rope of the god, the first-"born' [is their name]. (22) I know the name of the cordage (?); "'Cordage of the day' [is its name]. I know the names of the "fowlers and of the fishermen; (23) '*Akeru* gods, ancestors of "Rā' [is their name]. I know the names of the *tememu*; 'An-"cestors of Seb' [is their name]."

(24) "I have brought unto thee that which thou eatest, and "I have brought that which I eat; and thou eatest that which "Seb eateth with Osiris. Hail, thou 'god whose face is behind "him', (25) thou 'god who hast gained the mastery over his "heart', thou fisher and fowler of the opener of the earth! "Hail, ye fishers who have given birth to your own fathers, (26)

"and who lay snares within the city of Nefer-sent, take ye me "not into your net, and snare ye me not with the (27) snares "wherewith ye ensnared the helpless fiends and wherewith ye "caught the abominable earth-followers; for I know the Net. "(28) I know the upper framework (?) and the lower heavy parts "thereof. Behold me, then, for I have come. I have my pole "with curved ends with me, I have my *mekhes* with me, (29) I "have my table with me, and I have my slaughtering knife with "me. I have come, and I have entered in, and I have myself "pressed forward (?). Know ye that I, even (30) I, know the "name of the snarer of (*or* that which snareth) fowl [in] his place? "I have smitten [it], I have opened [it] out, I have struck [it], "and I have set it upon its seat. Now the *mekhes* which is "with me is (31) the 'Thigh of the god Nemu'; and the pole "with curved ends which is with me is the 'Finger of Sekeri'; "and the table which is with me is the 'Hand of Isis'; (32) and "the slaughtering knife which is with me is the 'Slaughtering "knife of the god Nemu'. O grant that I may come; O grant, "then, that I may sit (33) in the boat of Rā; let me sail forth "on the Lake of Testes (?) towards the northern heaven; let me "do as do they who sing when they sing praises (34) of my "*ka*; and let me live as do they there. The Osiris Nu, triumphant, cometh forth upon your ladder which Rā hath made for "him, (35) and Horus and Suti hold him fast by his hand."

In the Saïte Recension (see Lepsius, *op. cit.*, Bl. 74) the following rubric is added to this Chapter:

[THIS CHAPTER] SHALL BE RECITED OVER A FIGURE OF THE DECEASED WHICH SHALL BE PUT IN A BOAT. AND BEHOLD, THOU SHALT MAKE A *SEKTET* BOAT ON HIS RIGHT SIDE, AND A *MĀṬET* BOAT ON HIS LEFT, AND LET THEM BRING OFFERINGS OF CAKES, AND OF ALE, AND OF ALL KINDS OF FAIR THINGS ON THE DAY OF THE BIRTH OF OSIRIS. THE SOUL OF HIM WHOM THESE THINGS HAVE BEEN GIVEN SHALL LIVE FOR EVER, AND HE SHALL NOT DIE A SECOND TIME.

Chapter CLIII b.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 20).]

Vignette : A net full of fish being drawn together by three dog-headed apes.

Text : (1) THE CHAPTER OF COMING FORTH FROM THE CATCHER OF THE FISH. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, saith :—(2)

"Hail, ye who lay snares(?), and ye who work the nets, and ye "who are fishers; hail, ye who have given birth to your own fathers, "know ye (3) that I know the name of the great and mighty net? "'Ȧnqet' (*i. e.,* Clincher) is its name. Know ye that I know (4) "the name of its cordage? '*Rut* (*i. e.*, Vigour) of Isis' [is its name]. "Know ye that I know the name of the (5) *meḥes*? 'Thigh of "Tem' [is its name]. Know ye that I know the name of its pole "with curved ends? 'Finger of Nemu' [is its name]. (6) Know ye "that I know the name of its table? 'Hook of Ptaḥ' [is its name]. "Know ye that I know (7) the name of its slaughtering knife? "'Chopper of Isis' [is its name]. Know ye that I know the name "of its weights? 'Iron (8) in heaven' [is their name]. Know ye "that I know the name of [its] rushes? 'Feathers (*or* hair) of "the Hawk' [is their name]. Know ye (9) that I know the name "of the fishers? 'Ape' [is their name]. Know ye (10) that I know "the name of the Thigh? ['Thigh] whereon standeth the Temple "of the Moon' is its name. Know ye that (11) I know the name "of the fowler? 'Prince, mighty one who sitteth on the eastern "side of heaven' [is his name]. I have not eaten, O great divine "one. (12) Behold, the great divine one hath given me drink; "I have not seated myself upon [my] thighs [in] the waters, but "I eat and I satisfy myself with food before him. (13) The seeds "of death are in my body. I am Nekh, I am Rā, coming forth "from Nu, the divine soul of the god. I create the god (14) Ḥu; "and wrong is the thing which I abominate. I am Osiris, the "maker of Maāt whereon Rā doth live each and every day. (15)

"I am invoked [by the name of] 'Bull', and I am addressed "among the company of the gods by the name of 'Nekḥ'. I "create mine own self along with Nu in my name (16) of Kheperȧ, "whereby I create myself each and every day. I am the god of "divine splendour, and I rise up as Rā, the lord of the East; "life is given unto me through his (17) comings forth there-"from. I have come into heaven, and I embrace my seat which "is in the East with the children of the princes who dwell "(18) in [their] fields, and I have delivered her that brought "me forth in peace. I eat like the god Shu, I satisfy myself "with food like the god Shu, (19) I ease myself like the god "Shu. The divine kings of the North and South are with me, "the god Khensu is with me, and those who bind up their heads "are with me; embrace ye, then, (20) the flame in the land of "the multitude."

CHAPTER CLIV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 18).]

Vignette : This Chapter has no Vignette in the Theban Recension; in the Saïte Recension (see Lepsius, *op. cit.*, Bl. 75) the mummy of the deceased is seen lying upon a bier with the sun shining upon it.

Text : (1) THE CHAPTER OF NOT LETTING THE BODY PERISH. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, saith :— (2)

"Homage to thee, O my divine father Osiris. I came to "embalm thee, do thou embalm these my members, for I would "not perish and come to an end (3), [but would be] even like "unto my divine father Kheperȧ, the divine type of him that "never saw corruption. Come, then, make strong my breath "then, O lord of the winds, (4) who dost magnify those divine "beings who are like unto himself. Stablish me doubly, then, "and fashion me strongly, O lord of the funeral chest. Grant "thou that I may enter into the land of everlastingness, according to that which was done for thee (5) along with thy father

"Tem, whose body never saw corruption, and who is the being "who never saw corruption. I have never done that which thou "hatest, nay, I have cried out among those who love (6) thy "*Ka*. Let not my body become worms, but deliver me as thou "didst thyself. I pray thee, let me not fall into rottenness even "as thou dost permit (7) every god, and every goddess, and "every animal, and every reptile to see corruption when the "soul hath gone forth from them after their death. And when "the soul departeth (*or* perisheth), a man seeth corruption and "the bones (8) of his body rot and become wholly stinkingness, "the members decay piecemeal, the bones crumble into a help-"less mass, and the flesh becometh foetid liquid, (9) and he "becometh a brother unto the decay which cometh upon him, "and he turneth into multitudes of worms, and he becometh "altogether worms, and an end is made of him, and he perisheth "in the sight of the god Shu even as doth every god, and every "goddess, (10) and every feathered fowl, and every fish, and "every creeping thing, and every reptile . . . . and "every animal, and every thing whatsoever. Therefore shall they "[fall] on (11) their bellies [when] they recognize me, and be-"hold, the fear of me shall terrify them; and thus likewise shall it "be with every being after death, whether it be animal, (12) or "bird, or fish, or worm, or reptile. Let life [come] from its death,[1] "and let not decay caused by any reptile make an end [of me], "and let them not come against (13) me in their [various] forms. "Do not thou give me over unto that slaughterer who dwelleth "in his torture-chamber (?), who (14) killeth the members and "maketh them rot being [himself] hidden—who worketh de-"struction upon many dead bodies and liveth by slaughter. Let "me live and perform his message, and let me do that which "(15) is commanded by him. Give me not over unto his fingers, "let him not gain the mastery over me, for I am under thy "command, O lord of the gods."

"Homage to thee, O my divine father Osiris, thou hast thy "being with thy members. (16) Thou didst not decay, thou didst

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[1] *I. e.*, the death of the body.

"not become worms, thou didst not diminish, thou didst not "become corruption, thou didst not putrefy, and thou didst not "turn into worms. I am the god Kheperȧ, and my members "shall have an everlasting existence. (17) I shall not decay, I "shall not rot, I shall not putrefy, I shall not turn into worms, "and I shall not see corruption before the eye of the god Shu. "I shall have my being, I shall have my being; (18) I shall live, "I shall live; I shall germinate, I shall germinate, I shall germinate; I shall wake up in peace; I shall not putrefy; my "intestines (?) shall not perish; I shall not suffer injury; (19) "mine eye shall not decay; the form of my visage (?) shall not "disappear; mine ear shall not become deaf; my head shall not "be separated from my neck; my tongue shall not be carried "away; my hair shall not (20) be cut off; mine eyebrows shall "not be shaved off; and no baleful injury shall come upon me. "My body shall be stablished, and it shall neither fall into ruin "(21) nor be destroyed on this earth."

CHAPTER CLV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 27).]

Vignette: A *Ṭeṭ*.

Text: (1) THE CHAPTER OF A ṬEṬ OF GOLD. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, saith:— (2)

"Rise up thou, O Osiris. [Thou hast thy backbone, O Still-"Heart, thou hast the ligatures of thy neck and back, O Still-"Heart].[1] Place thou thyself upon thy base. I put water beneath "thee, and I bring unto thee a *Ṭeṭ* of gold that thou mayest "rejoice therein."

Rubric: [THIS CHAPTER] SHALL BE RECITED OVER A *ṬEṬ* OF GOLD SET IN (3) A PLINTH (?) OF SYCAMORE WOOD WHICH HATH BEEN STEEPED IN WATER OF *ĀNKHAM* FLOWERS, AND IT SHALL BE PLACED AT THE NECK OF THE DECEASED ON THE DAY OF THE FUNERAL. IF THIS AMULET BE PLACED AT HIS NECK, HE SHALL BECOME A PERFECT (4) *KHU* IN THE

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[1] Added from the Papyrus of Nebseni, sheet 10.

UNDERWORLD, AND AT THE NEW YEAR [FESTIVALS HE SHALL BE] LIKE THOSE WHO ARE IN THE FOLLOWING OF OSIRIS CONTINUALLY AND FOR EVER.[1]

CHAPTER CLVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 27).]

Vignette : A Buckle.

Text : (1) THE CHAPTER OF A BUCKLE OF CARNELIAN. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, saith :—

"May the blood of Isis, and the powers of Isis, and the enchant-"ments of Isis be powers to protect (2) this mighty one and to "guard him from him that would do unto him anything which "he abominateth."

Rubric : [THIS CHAPTER] SHALL BE SAID OVER A BUCKLE OF CARNELIAN, WHICH HATH BEEN STEEPED IN WATER OF *ĀNKHAMI* FLOWERS, AND SET (3) IN A PLINTH OF SYCAMORE WOOD, AND IT SHALL BE PLACED AT THE NECK OF THE DECEASED ON THE DAY OF THE FUNERAL. IF THESE THINGS BE DONE FOR HIM THE POWERS OF ISIS (4) SHALL PROTECT HIS LIMBS, AND HORUS THE SON OF ISIS SHALL REJOICE IN HIM, WHEN HE SEETH HIM; AND THERE SHALL BE NO HIDDEN PLACES ON HIS PATH, AND ONE HAND SHALL BE TOWARDS HEAVEN, AND ONE HAND SHALL BE TOWARDS EARTH, REGULARLY AND CONTINUALLY. (5) THOU SHALT NOT LET ANY PERSON WHO IS WITH THEE SEE IT . . . .[2]

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[1] The Rubric in the Saïte Recension (see Lepsius, *op. cit.*, Bl. 75) adds :— "He shall not be thrust back at the doors of Åmentet; cakes, and ale, and meat-offerings shall be offered unto him upon the altars of Rā, or (as some say) of Osiris Un-nefer; and he shall triumph over his foes in the underworld for ever and for ever."

[2] The Rubric in the Saïte Recension (see Lepsius, *op. cit.*, Bl. 75) adds :— "If this Chapter be known [by the deceased] he shall be among those who follow Osiris Un-nefer, triumphant. The gates of the underworld shall be opened unto him, and a homestead shall be given unto him, together with wheat and barley, in the Sekhet-Åaru; and the followers of Horus who reap therein shall proclaim his name as one of the gods who are therein."

Chapter CLVII.

[From Lepsius, *Todtenbuch*, Bl. 76.]

Vignette : A vulture with outstretched wings holding the symbol of life in each talon.

Text : (1) The Chapter of the Vulture of gold which is to be placed at the neck of the deceased. (2) The Osiris Åuf-ānkh, triumphant, saith :—

"Isis cometh and hovereth over the city, and she goeth about "seeking the secret habitations of Horus as he emergeth from "his papyrus swamps, and she lifteth up his shoulder which is "in evil case. He is made one (3) of the company in the divine "boat, and the sovereignty of the whole world is decreed for "him. He hath warred mightily, and he maketh [his] deeds to "be remembered ; he hath made fear of him to exist, and awe "[of him] to have its being. His mother, the mighty lady, protecteth him, and she hath (4) transferred her power to Horus."

Rubric : [THIS CHAPTER] SHALL BE SAID OVER A VULTURE OF GOLD WHEREUPON IT HATH BEEN INSCRIBED, AND THOU SHALT PLACE THE VULTURE ON THE NECK TO PROTECT THE PERFECT DECEASED ONE ON THE DAY OF THE FUNERAL CONTINUALLY AND REGULARLY.

Chapter CLVIII.

[From Lepsius, *Todtenbuch*, Bl. 76.]

Vignette : A collar.

Text : (1) The Chapter of a Collar of gold which shall be placed at the neck of the deceased. (2) The Osiris Åuf-ānkh, triumphant, saith :—

"O my father, my brother, my mother Isis, I am unswathed, "and I see. I am one of those who are unswathed and who "see the god Seb."

Rubric : [THIS CHAPTER] SHALL BE SAID OVER A COLLAR OF GOLD WHEREON IT HATH BEEN ENGRAVED, AND THE COLLAR SHALL BE PLACED ON THE NECK OF THE DECEASED ON THE DAY OF THE FUNERAL.

CHAPTER CLIX.

[From Lepsius, *Todtenbuch*, Bl. 76.]

Vignette : The *Uatch* amulet.

Text : (1) THE CHAPTER OF THE UATCH AMULET [MADE OF] MOTHER-OF-EMERALD which shall be placed at the neck of the deceased. (2) The Osiris Åuf-ānkh, triumphant, saith :—

"Haïl, thou who comest forth daily from the Temple of the "god. The mighty lady speaketh and she goeth round about "in the gate of the double house, and she taketh possession of "the might of her father, that is to say, the *Sāḥu* (3) [who is] "the bull of the goddess Renenet. She taketh those who are in "her following, and she maketh an opportunity for those, the "opportunity of the door (?)."

Rubric : [THIS CHAPTER] SHALL BE SAID OVER AN *UATCH* OF MOTHER-OF-EMERALD WHEREUPON IT HATH BEEN INSCRIBED, AND THE *UATCH* SHALL BE PLACED ON THE NECK OF THE DECEASED.

CHAPTER CLX.

[From the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheet 10).]

Vignette : Thoth, the great god, giving an *Uatch* amulet of mother-of-emerald to the deceased.

Text : (1) [THE CHAPTER OF] GIVING AN *UATCH* OF MOTHER-OF-EMERALD to the scribe Nebseni, triumphant [who saith] :— (2)

"I am the *Uatch* of mother-of-emerald which cannot be in-"jured (?), and which the (3) hand of Thoth adoreth ; injury is "a thing which I abominate. It is in sound state and I am in "sound state; it is not injured and I am not injured; it is not "[worn away] and I am not worn away. The words of Thoth "[are at] thy back, O thou who comest in peace, O divine Prince "of Ȧnnu (Heliopolis), thou mighty god who dwellest in the "city of Pe. The god Shu advanceth to him and findeth him "in the city of Shenmu in his name 'Neshem' (*i. e.,* mother-of-"emerald); he maketh his place in the fortress of the mighty "god. The god Tem resteth upon his eye, and his members "shall not suffer injury."[1]

CHAPTER CLXI.

[From the Papyrus of Nefer-uben-f (see Naville, *op. cit.,* Bl. 184).]

Vignette: The god Thoth opening the doors of the four winds.

Text: (1) THE CHAPTER OF FORCING AN ENTRANCE INTO HEAVEN. [This] Thoth doeth to make felicitous [the way for him that] would enter into the Disk.

I. [To the Door of the west wind.] "Rā liveth, the Tortoise[2] "dieth. Pure is the body in the earth, and pure are the bones "of Osiris, the *ȧm-khent,*[3] Nefer-uben-f, triumphant."

II. [To the Door of the east wind.] "Rā liveth, the Tortoise "dieth. Sound is he who is in the chest, who is in the chest, "Osiris Nefer-uben-f, triumphant."

III. [To the Door of the north wind.] "Rā liveth, the Tortoise dieth. The Osiris Nefer-uben-f, triumphant, is strong in "his members, Qebḥ-sennuf guardeth them."

IV. [To the Door of the south wind.] "Rā liveth, the Tortoise dieth. The bolts(?) are drawn and they pass through his "foundation."

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[1] In the Saïte Recension (see Lepsius, *op. cit.*, Bl. 76) this Chapter has a rubric which reads:—"[This Chapter] shall be recited over an *Uatch* of mother-"of-emerald whereupon it hath been inscribed, and the *Uatch* shall be placed "on the neck of the deceased."

[2] Turtle?

[3] A priestly title.

Rubric :[1] (1) EVERY *SĀḤU* FOR WHOM THESE DIVINE FIGURES HAVE BEEN PAINTED UPON HIS COFFIN SHALL MAKE HIS WAY THROUGH THESE (2) FOUR ENTRANCES INTO HEAVEN. THAT OF THE NORTH WIND BELONGETH TO OSIRIS; THAT OF THE SOUTH WIND TO RĀ; (3) THAT OF THE WEST WIND TO ISIS; AND THAT OF THE EAST WIND TO NEPHTHYS. EACH ONE OF THESE WINDS (4) SHALL BREATHE INTO HIS NOSTRILS AS HE ENTERETH IN HIS DAILY COURSE. LET NONE WHO IS OUTSIDE KNOW [THIS CHAPTER]; (5) IT IS A GREAT MYSTERY, AND THOSE WHO DWELL IN THE SWAMPS (*I. E.,* THE IGNORANT) KNOW IT NOT. THOU SHALT NOT DO THIS IN THE PRESENCE OF ANY PERSON (6) EXCEPT THY FATHER OR THY SON, OR THYSELF ALONE; FOR IT IS, INDEED, AN EXCEEDINGLY (7) GREAT MYSTERY WHICH NO MAN WHATEVER KNOWETH.

CHAPTER CLXII.

[From Lepsius, *Todtenbuch*, Bl. 77.]

Vignette : A cow having the disk with plumes between her horns, and wearing the collar, from which is suspended the emblem of "life" round her neck.

Text : THE CHAPTER OF MAKING HEAT TO BE UNDER THE HEAD OF THE DECEASED. (1) To be recited :— "Homage to thee, "O thou god Par, thou mighty one, whose plumes are lofty, "thou lord of the *Ureret* crown, who rulest with the whip; "thou art the lord of the phallus, thou growest as thou shinest "with rays of light, (2) and thy shining is to the uttermost parts "[of earth and sky]. Thou art the lord of transformations, and "hast manifold skins, which thou hidest in the *Utchat* at its "birth. Thou art the mighty one of names(?) among (3) the "gods, the mighty runner whose strides are mighty; thou art the "god the mighty one who comest and rescuest the needy one "and the afflicted from him that oppresseth him; give heed to "my cry. I am the Cow, (4) and thy divine name is in my "mouth, and I will utter it; 'Haqahaḳaḥer' is thy name; 'Āu-"rȧuȧa qersaȧnqrebathi' (5) is thy name; 'Kherserȧu' is thy name; "'Kharsathȧ' is thy name. I praise thy name. I am the Cow

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[1] This Rubric is added from the Saïte Recension (see Lepsius, *op. cit.*, Bl. 77).

"that hearkeneth unto the petition on the day wherein (6) thou "placest heat under the head of Rā. O place it for him in the "divine gate[1] in Ȧnnu (Heliopolis), and thou shalt make him to "become even like him that is upon the earth; he is thy soul ". . . . O be gracious unto Osiris Ȧuf-ānkh, triumphant, (7) and "cause thou heat to exist under his head, for, indeed, he is the "soul of the great divine Body which resteth in Ȧnnu, 'Khu-"kheper-uru' (?) is his name; 'Barekathatchara' is his name. Be "gracious, then, (8) and grant that he may become like unto "one of those who are in thy following, for he is even as art "thou."

Rubric: [THIS CHAPTER] SHALL BE RECITED OVER THE IMAGE OF A COW WHICH SHALL BE MADE IN FINE GOLD AND PLACED AT THE NECK OF THE DECEASED, AND IT SHALL BE WRITTEN UPON (9) NEW PAPYRUS AND PLACED UNDER HIS HEAD, THEN SHALL ABUNDANT WARMTH BE IN HIM THROUGHOUT EVEN LIKE THAT WHICH WAS IN HIM WHEN HE WAS UPON EARTH. THIS HATH EXCEEDINGLY GREAT PROTECTIVE POWER FOR IT WAS MADE BY THE COW FOR HER SON RĀ WHEN HE WAS SETTING AND WHEN (10) HIS HABITATION WAS SURROUNDED BY A COMPANY OF BEINGS OF FIRE. AND THE DECEASED SHALL BECOME DIVINE IN THE UNDERWORLD, AND HE SHALL NEVER BE TURNED BACK AT ANY OF THE GATES THEREOF. (11)

AND THOU SHALT SAY WHEN THOU PLACEST [THE IMAGE OF] THIS GODDESS AT THE NECK OF THE DECEASED:—"O ȦMEN, O ȦMEN, WHO ART IN "HEAVEN, TURN THY FACE UPON THE DEAD BODY OF THY SON AND MAKE "HIM SOUND AND STRONG IN THE UNDERWORLD." (12) THIS IS A COMPOSITION OF EXCEEDINGLY GREAT MYSTERY. LET NOT THE EYE OF ANY MAN WHATSOEVER SEE IT, FOR IT IS AN ABOMINABLE THING FOR [EVERY MAN] TO KNOW IT; THEREFORE HIDE IT. "BOOK OF THE MISTRESS OF THE HIDDEN TEMPLE" IS ITS NAME.

Here endeth the Book.[2]

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[1] Or "underworld".

[2] The document from which the scribe of the Turin Papyrus copied this Chapter probably ended with it.

CHAPTER CLXIII.

[From Lepsius, *Todtenbuch,* Bl. 77.]

Vignette : Two winged *Utchats* on legs, and a serpent also upon legs, with a disk and horns upon his head.

Text : The Chapters which are taken from another work and are here added to the "Book of coming forth by day".

THE CHAPTER OF NOT ALLOWING THE BODY OF A MAN TO MOULDER AWAY IN THE UNDERWORLD, AND OF DELIVERING HIM FROM THOSE WHO DEVOUR THE SOULS THAT ARE SHUT IN IN THE UNDERWORLD, AND OF NOT ALLOWING TO RISE UP AGAINST HIM THE THINGS WHICH HE ABOMINATED UPON EARTH, AND OF MAKING SOUND AND STRONG HIS LIMBS AND BONES AGAINST WORMS AND AGAINST EVERY GOD WHO WOULD ATTACK HIM IN THE UNDERWORLD, AND OF CAUSING HIM TO COME FORTH AND TO GO IN AS HE PLEASETH AND TO DO WHATSOEVER HE HATH IN HIS HEART TO DO WITHOUT HINDRANCE. (1) The Osiris Åuf-ānkh, triumphant, saith :—

"I am the divine soul of the great divine body which is laid "to rest in Åthabu, which protecteth the body of (2) Ḥarethi, "the . . . . which resteth in the marshes of Senhaqareha. O di-"vine soul which hath no languor of heart either in rising (3) "or setting, and which resteth within his divine body which is "laid to rest in Senhapareḳana, grant thou to Osiris Åuf-ānkh, "triumphant, that he may deliver himself (4) from the souls "of the god-of-the-savage-face, who gaineth the mastery over "hearts and taketh possession of limbs, and from whose mouths "fire cometh forth to devour souls. Hail, thou who art lying "prostrate within thy body, whose flame (5) cometh into being "from out of the fire which blazeth within the sea (*or* water) "in such wise that the sea (*or* water) is raised up on high out of "the fire thereof, grant thou that the flame (6) may leave the fire, "wherever it may be, to raise up the hand of Osiris Åuf-ānkh, "triumphant, and to make him to have an existence for ever and “for ever. Verily, let his period of existence be as the period of existence (7) of heaven in the limitless boundaries thereof. Heaven holdeth thy soul, O Osiris Ȧuf-ānkh, and earth holdeth thy form. O deliver thou Osiris Ȧuf-ānkh, triumphant, and let him not be [consumed] by the *kaui* (8) who devour the souls of those who have raised up evil (?). Let his soul have its being within his body, and let his body have its being with his soul; and let him be hidden within the pupil of the *Utchat* of the god whose name is Sharei-sharei-shapu-neter-ȧri(9)-ka, who reposeth at the northwest of the brow of the Ȧpt of the land of Kenset (Nubia), and journeyeth not to the east. Hail, god Ȧmen, thou divine Bull-Scarab, (10) thou lord of the divine *Utchats!* God-the-pupil-of-whose-eye-is-terrible is thy name, the Osiris Ȧuf-ānkh, triumphant, born of Sheret-Ȧmsu, triumphant, is the emanation of thy two Eyes, the name of one of which is Share-share-khet, and (11) Shapu-neter-ȧri-ka of the other, though ‘Shaka-Ȧmen-Shakanasa at the brow of Tem who illumineth the two lands’ (12) is his name in very truth. Grant that Osiris Ȧuf-ānkh, triumphant, may be of this land of Maāt, let him not be left in his solitude, for he is of this earth wherein he will no [more] appear, and ‘Ān’ (13) is his name. O let him be with a perfect *Khu*, or (as others say), a strong Khu, and let him be the soul of the mighty body which is in Sau (Saïs), the city of Neith.”

Rubric : [THIS CHAPTER] IS TO BE RECITED OVER A SERPENT HAVING LEGS AND WEARING (14) A DISK AND TWO HORNS, AND OVER TWO *UTCHATS* HAVING BOTH EYES AND WINGS. IN THE PUPIL OF ONE OF THE *UTCHATS* THERE SHALL BE A FIGURE OF THE GOD-OF-THE-LIFTED-HAND WITH THE FACE OF THE DIVINE SOUL, AND HAVING PLUMES AND A BACK (15) LIKE A HAWK; AND IN THE PUPIL OF THE OTHER THERE SHALL BE A FIGURE OF THE GOD-OF-THE-LIFTED-HAND WITH THE FACE OF THE GODDESS NEITH, AND HAVING PLUMES AND A BACK LIKE A HAWK. AND THIS CHAPTER SHALL BE WRITTEN WITH *ĀNTI* EITHER UPON A *MEḤ* STONE .... OR UPON MOTHER-OF-EMERALD (16) OF THE SOUTH AND [DIPPED] IN WATER OF THE WESTERN LAKE OF QEMT (EGYPT), OR UPON A BANDAGE OF *UATCHET* LINEN WHEREWITH A MAN SHOULD SWATHE EVERY LIMB. AND THE DECEASED SHALL NOT BE TURNED BACK AT ANY GATE OF THE UNDERWORLD;

HE SHALL EAT (17) AND DRINK AND EASE HIMSELF EVEN AS HE DID WHEN HE WAS UPON EARTH; AND NONE SHALL RISE UP TO CRY OUT AGAINST HIM; AND HE SHALL BE PROTECTED FROM THE HANDS OF THE ENEMY FOR EVER AND EVER. IF THIS BOOK BE RECITED FOR HIM UPON EARTH HE SHALL NOT BE SEIZED (18) BY THE MESSENGERS OF ATTACK WHO WORK EVIL IN ALL THE EARTH; HE SHALL NOT HAVE GASHES INFLICTED UPON HIM; HE SHALL NOT DIE THROUGH THE SLAUGHTER OF SET; AND HE SHALL NOT BE CARRIED OFF TO ANY PLACE OF RESTRAINT WHATSOEVER; BUT HE SHALL GO IN UNTO THE *QENBET*, AND HE SHALL COME FORTH WITH TRIUMPH, (19) AND HE SHALL GO OUT TO TERRIFY THE EVIL-DOERS WHO EXIST IN ALL THE EARTH.

Chapter CLXIV.

[From Lepsius, *Todtenbuch*, Bl. 78.]

Vignette: A goddess, with a head of a woman and two heads of a vulture, standing with outstretched wings. On each side of her is a dwarf with two heads, one of a man and one of a hawk; each dwarf has a disk and plumes upon his head.

Text: ANOTHER CHAPTER.

(1) "Homage to thee, O Sekhet-Bast-Rā, thou mistress of the "gods, thou bearer of wings, lady of the *Ȧnes* bandlet, queen of the "crowns of the South and of the North, only One, sovereign of her "father superior to whom the gods cannot be, thou mighty one "of enchantments (2) in the Boat of Millions of Years, thou who "art pre-eminent, who risest in the seat of silence, mother of "Pashakasa, royal wife of Parrehaqa-Kheperu, (3) mistress and "lady of the tomb, mother in the horizon of heaven, gracious "one, beloved, destroyer of rebellion, offerings are in thy grasp, "and thou art standing in the bows of the boat of thy divine "father (4) to overthrow the Fiend. Thou hast placed Maāt in "the bows of his boat. Thou art the fire goddess Ȧmi-seshet (?) "whose opportunity escapeth her not; thy name is Kaharesa-"pusaremkakaremet. (5) Thou art like unto the mighty flame "of Saqenaqat which is in the bows of the boat of thy father "Ḥarepuḳaka-share-sha baiu, (6) for behold, thus is [the name

"uttered] in the speech of the Negroes, and of the Ȧnti, and of "people of Ta-Kensetet (Nubia). Praise be to thee, O Lady, "who art mightier than the gods, and words of adoration rise "to thee from the Eight gods. The living souls who are in their "chests (7) praise thy mystery, O thou who art their mother, "thou source from whom they sprang, [who] makest for them a "place of repose in the hidden underworld, [who] makest sound "their bones and preservest them from terror, (8) who makest "them strong (?) in the abode of everlastingness, who preservest "them from the evil chamber of the souls of the god-of-the-terrible-face [who is] among the company of the gods. 'Babe that "comest forth from the god-of-the-terrible-face who keepeth his "body hidden' is thy name. (9) 'Ȧtare-ȧm-tcher-qemtu-rennu-par-"sheta' is the name of one divine son, 'Pa-nemma' [is the name] "of the other. 'Utchat of Sekhet, mighty lady, (10) mistress of "the gods' is thy name. 'Emanation of . . . . .' is the name of "Mut, who maketh souls strong (?) and who maketh sound bo-"dies, and who delivereth them from the abode of the fiends "which is in the evil chamber. (11) The goddess saith with her "own mouth, 'They shall never be fettered, and I will do ac-"cording to what ye say, O ye *Tchaui* of the divine son, for "whom they performed the funeral rites.'"

Rubric: (12) [THIS CHAPTER] SHALL BE RECITED OVER [A FIGURE OF] MUT WHICH HATH THREE HEADS; THE FIRST SHALL BE LIKE UNTO THAT OF PEKHAT, AND SHALL HAVE [UPON IT] PLUMES; THE SECOND SHALL BE LIKE UNTO THAT OF A MAN AND SHALL HAVE [UPON IT] THE CROWNS OF THE SOUTH AND NORTH; AND THE THIRD SHALL BE LIKE UNTO THAT OF A VULTURE AND SHALL HAVE [UPON IT] PLUMES. AND THE FIGURE SHALL HAVE A PHALLUS (13), AND A PAIR OF WINGS, AND THE CLAWS OF A LION, AND IT SHALL BE PAINTED WITH *ĀNṬ* AND POWDER (?) OF *UATCH* MIXED (?) WITH YELLOW COLOUR (?) UPON A BANDAGE OF *ȦNES* LINEN. IN FRONT OF IT SHALL STAND ONE DWARF, AND BEHIND IT [ANOTHER]; AND (14) [EACH] SHALL HAVE UPON HIM PLUMES, AND [ONE] HAND AND ARM SHALL BE RAISED, AND [EACH] SHALL HAVE TWO FACES, ONE OF A HAWK AND ONE OF A MAN, AND THE BODY OF EACH SHALL BE FAT. [THEN SHALL THE DECEASED] BE DIVINE ALONG WITH THE GODS IN THE UNDERWORLD; (15) HE SHALL NEVER, NEVER BE TURNED BACK; HIS FLESH AND HIS BONES SHALL BE LIKE THOSE OF ONE WHO HATH NEVER BEEN DEAD; HE SHALL

DRINK WATER AT THE SOURCE OF THE STREAM; A HOMESTEAD SHALL BE GIVEN UNTO HIM IN SEKHET-ÅANRE; (16) HE SHALL BECOME A STAR OF HEAVEN; HE SHALL SET OUT AGAINST THE SERPENT-FIEND NEKÅU AND AGAINST TAR, WHO ARE IN THE UNDERWORLD; HE SHALL NOT BE SHUT IN ALONG WITH THE SOULS WHICH ARE FETTERED; HE SHALL DELIVER HIMSELF WHEREVER HE MAY BE; AND WORMS SHALL NOT DEVOUR HIM.

Chapter CLXV.

[From Lepsius, *Todtenbuch*, Bl. 79.]

Vignette: An ithyphallic god with the body of a beetle; on his head are plumes, and his right hand and arm are raised. Behind him is a man who has a ram's head on each shoulder.

Text: THE CHAPTER OF ARRIVING IN PORT . . . . . To make the body germinate, and to drink water, and not to disappear recite the following:—

(1) "Hail, O Bekhennu, Bekhennu; O Prince, Prince; O Åmen, "Åmen; O Re-Iukasa; O god, Prince of the gods of the eastern part (2) of heaven, O Åmen-Nathakerethi-Åmen. O thou "whose skin is hidden, whose form is secret, thou lord of the "two horns, ... of Nut, thy name is Na-(3)åri-k, or (as "others say) 'Ka-åri-ka'. 'Kasaika' is thy name. 'Arethikasathika' "is thy name. 'Åmen-na-ån-ka-entek-share', (4) or (as others say) "'Thekshare-Åmen-kerethi' is thy name. O Åmen, let me make "supplication unto thee. I, even I, know thy name. Thy transformations (5) are in my mouth, thy skin is before my eyes. "Come, I pray thee, and place thou thy heir and thy image, "Osiris Åuf-ānkh, triumphant, born of Sheret-Åmsu, triumphant, "(6) in the everlasting underworld. Grant thou that all his "members may repose in Neter-khertet (the underworld) or (as "others say) in Åḳertet (the underworld); let his whole body become like that of a god; let him escape from the evil chamber "and let him not be imprisoned (7) therein. I adore thy name. "Thou hast made for me a skin, and thou hast comprehended "[my] speech, and thou knowest it exceedingly well. 'Åmen' is

"thy name. O Retsashaka, (8) I have made for thee a skin, [namely] a divine soul. 'Ireqai' is thy name; 'Marqathai' is thy name; "'Rerei' is thy name; 'Nasaqbubu' (9) is thy name; 'Thȧnasa-Thȧnasa' is thy name; 'Shareshathakatha' is thy name. O Ȧmen, "O Ȧmen, O God, O God, O Ȧmen, (10) I adore thy name, "grant thou to me that I may comprehend thee; grant thou "that I may have peace in the Ṭuat (underworld) and may possess all my members [therein]. And the divine Soul which is "in Nut (11) saith:— 'I will make my divine strength to protect thee, and I will perform everything which thou hast said.'"

Rubric: [THIS CHAPTER] SHALL BE RECITED OVER [A FIGURE OF] THE GOD-OF-THE-LIFTED-HAND WHICH SHALL HAVE PLUMES UPON ITS HEAD; THE LEGS THEREOF SHALL BE WIDE APART, AND THE MIDDLE PORTION OF IT SHALL BE IN THE FORM OF (12) A BEETLE, AND IT SHALL BE PAINTED BLUE WITH LAPIS-LAZULI MIXED WITH *QAMAI* WATER. AND [IT SHALL BE RECITED OVER] A FIGURE WITH A HEAD LIKE UNTO THAT OF A MAN, AND THE HANDS AND ARMS THEREOF SHALL BE STRETCHED (13) AWAY [FROM ITS BODY]; ABOVE ITS RIGHT SHOULDER SHALL THERE BE THE HEAD OF A RAM, AND ABOVE ITS LEFT SHOULDER SHALL THERE BE THE HEAD OF A RAM. AND THOU SHALT PAINT UPON A PIECE OF LINEN A FIGURE OF THE GOD-OF-THE-LIFTED HAND (14) IMMEDIATELY OVER HIS HEART, AND THOU SHALT PAINT THE [OTHER] FIGURE OVER THE BREASTS. LET NOT THE GOD SUKATI (15) WHO IS IN THE UNDERWORLD KNOW IT. THEN SHALL THE DECEASED DRINK WATER FROM THE SOURCE OF THE STREAM, AND HE SHALL SHINE LIKE THE STARS IN THE HEAVENS ABOVE.

CHAPTER CLXVI.

[From the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheet 21).]

Vignette: A head-rest.

Text: (1) THE CHAPTER OF THE PILLOW.

"Thou art lifted up, O sick one that liest prostrate, (2) O "scribe Nebseni. (3) They lift up thy head to the horizon, thou "art raised up, and dost triumph by reason of what hath been "done for thee. Ptaḥ hath overthrown (4) thine enemies [ac-

"cording to what] was ordered to be done for thee. Thou art "Horus, the son of Hathor, Nesert, Nesertet, who giveth [back] "the head (5) after the slaughter. Thy head shall not be carried "away from thee after [the slaughter], thy head shall never, "never be carried away from thee."

CHAPTER CLXVII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheet 22).]

Vignette: An *Utchat* resting upon the emblem of gold (?).

Text: (1) THE CHAPTER OF BRINGING THE UTCHAT. (2) Nebseni, the scribe, saith:—

"The god Thoth hath brought the Utchat, (4) and he hath made it to rest (*or* to be at peace) after it departed, [O] (5) "Rā. It was grievously afflicted by storm, but Thoth (6) made "it to be at rest after it had departed from the storm. I am "sound, (7) and it is sound; I am sound, and it is sound; and "Nebseni, the lord of piety, is sound."

CHAPTER CLXVIII.

[From the Papyrus of Mut-ḥetep (Brit. Mus. No. 10,010, sheet 2).]

Vignette: *(a)* A stream upon which sail three boats. The first contains Khnemu, the second Kheperȧ, and the third Rā; each god is seated in a shrine. Harpocrates occupies the place of look-out in the boats of Khnem and Rā. Behind the boats Rā is seated on a throne which rests on the water; two hands and arms stretch down from heaven and enshrine him. *(b)* A man-headed sphinx on a bier. A god with a serpent on his head. Two gods lying on biers with a serpent between. Anubis. A goddess seated. A bull on a pedestal. A man-headed lion. Two gods and two goddesses. A bowed human figure and a mummy. A man holding a disk. A disk shedding light. Two women lying face downwards. Two male figures each carrying a human being on his head.

Text : The twenty-seven short lines of text which accompany this Vignette consist of extracts from a version of the Chapter which is given in full immediately following, and to this the reader is referred.

CHAPTER CLXVIII.

[From the Papyrus, Brit. Mus. No. 10,478, sheet 2—7.]

Section I.

1. **Text** : (1) "May they who carry the burden above them "to heaven in front of the boat of Rā grant that Osiris . . . .[1] "may see Rā when he shineth."

Vignette : A god carrying a child upon his shoulders, and the number four, IIII.

Text : (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . the lord of "offerings in Ȧmentet, in the Bight of Sekhet-ḥetep."

2. **Text** : (1) "May they who carry the burden above them "to heaven in front of the boat of Rā grant that Osiris . . . . "may see Rā when he shineth."

Vignette : A god carrying a child upon his shoulders, and IIII.

Text : (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . the follower "of the great god, the lord of the beautiful Ȧmentet."

3. **Text** : (1) "May they who smite Rā grant that cakes shall "come unto Osiris . . . . as to the followers of Rā [when] he "setteth."

Vignette : A woman lying face downwards, and IIII.

Text : (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . when Horus, "the lord of Ṭehent, cometh."

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[1] Spaces intended for the name of the deceased are painted in yellow but left blank throughout the papyrus; from the fact that the name 'Mut' frequently occurs immediately following a space it would seem that the deceased was an official of this goddess.

4. **Text**: (1) “May they who possess offerings grant that “Osiris .... shall exist, even as do those who are in the under-“world.”

Vignette: A woman lying face downwards, and IIII.

Text: (2) And there shall be made unto them an offering of “a libation of one vase upon earth by Osiris .... who shall “come forth and go in along with Rā for ever.”

5. **Text**: (1) “May those who build up grant that Osiris .... “shall arrive happily in the Hall of Double Truth.”

Vignette: A woman lying face downwards, and IIII.

Text: (2) “And there shall be made unto them an offering “of a libation of one vase upon earth by Osiris ... as lord of “offerings in the beautiful Åmentet.”

6. **Text**: (1) “May those who make adorations grant that “Osiris ... shall follow after Rā in his boat.”

Vignette: A god bowing to the ground, and IIII.

Text: (2) “And there shall be made unto them an offering “of a libation of one vase upon earth by Osiris .... who shall “walk with long strides with the gods of the underworld.”

7. **Text**: (1) “May those who have offerings, and who make “sacrificial meals for the gods, grant oblations of *tchefau* food “to Osiris .... in the underworld.”

Vignette: A god holding upright a conical object .

Text: (2) “And there shall be made unto them an offering “of a libation of one vase upon earth by Osiris .... along with “them, whose souls shall stand up at the pylon.”

Section II. THE GODS OF THE EIGHTH QERERT IN THE UNDERWORLD, WHOSE ATTRIBUTES ARE HIDDEN, AND WHO .... WINDS.

1. **Text**: (1) “May the gods who dwell in their shrines, the “princes of Nu, grant that Osiris .... shall drink water.”

Vignette: A god in a shrine, with three serpents in front of him and three behind him; at the entrance to the shrine is the number fourteen, ∩IIII.

Text: (2) “And there shall be made unto them an offering “of a libation of one vase upon earth by Osiris ....; may his “soul live and his body be preserved in the underworld.”

2. **Text** : (1) “May the gods who are in the following of “Osiris grant that the body of Osiris . . . . shall rest along with “his *sāḥ*.”

Vignette : A woman, and a god, and the number fourteen, ∩||||.

Text : (2) “And there shall be made unto them an offering “of a libation of one vase upon earth by Osiris . . . . by the “side of the great god within his boat.”

3. **Text** : (1) “May Āḥā (*i. e.*, He who standeth) make Osiris . . . . to praise Rā when he riseth.”

Vignette : A god, standing, holding a sceptre.

Text : (2) “And there shall be made unto them an offering “of a libation of one vase upon earth by Osiris . . . ., triumphant, who shall be with those who are over [their] altars.”

4. **Text** : (1) “May Ȧmen (*i. e.*, the Hidden one) give power “unto Osiris . . . . in the Hall of Seb.”

Vignette : A cow standing on a standard.

Text : (2) “And there shall be made unto them an offering “of a libation of one vase upon earth by Osiris . . . . triumphant, “who knoweth all the mysteries of the Ṭuat.”

5. **Text** : (1) “May Sheta (*i. e.*, the Secret one) make the body “of Osiris . . . . to grow and to be sound upon earth and in “the underworld.”

Vignette : A god standing upright.

Text : (2) “And there shall be made unto them an offering “of a libation of one vase by Osiris . . . . as the lord of strides “in the underworld and in Re-stau.”

6. **Text** : (1) “May Seṭeḳ give cakes and ale to Osiris . . . . “along with you in the House of Osiris.”

Vignette : A god, standing, with a platform upon his head, whereon is a bull.

Text : (2) “And there shall be made unto them an offering “of a libation of one vase upon earth by Osiris . . . . who hath “entered into all the secret places of the Ṭuat.”

7. **Text** : (1) “May Sesheta Ȧusȧr (*i. e.*, he who maketh Osiris “to be secret) grant that Osiris . . . . may be a lord of stride[s] “in the habitation of Tchesert.”

Vignette: A god, standing, with a platform upon his head, whereon is a bull.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth when he becometh the "lord of an abode in the underworld."

8. **Text:** (1) "May Sherem not allow any evil thing to come "to Osiris . . . . in the underworld."

Vignette: A god standing upright.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . . the soul "that hearkeneth unto the words of the gods."

9. **Text:** (1) "May Sta (*i. e.*, the leader) grant that Osiris . . . . "may see Rā when he riseth and when he setteth."

Vignette: A bull upon a standard.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . .; may his "limbs live and may his limbs be sound for ever."

10. **Text:** (1) "May Senk (*i. e.*, splendour) give glory to Osi"ris . . . . upon earth, and make him strong in Åmentet."

Vignette: A god standing upright.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . .; may his "legs have power as the lord of an abode in Åmentet."

11. **Text:** (1) "May He-who-liveth-in-darkness (*i. e.*, Horus) "grant that Osiris . . . . shall be among those who are over their "altars."

Vignette: A crocodile-headed god standing upright.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . . who is in "the everlasting Ṭuat."

12. **Text:** (1) "May the . . . . of Osiris . . . . grant that he shall "be near the great god, the lord of Åmentet."

Vignette: A god standing upright, and the number four, IIII.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . .; may he "become the lord of [his] hands and have power over [his] heart "in the underworld."

13. **Text**: (1) "May those whose hands hide grant that Osi- "ris .... shall be along with them in the underworld."

Vignette: A god standing upright, and hiding something with his hands.

Text: (1) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris .....; may "they bring me to the throne of Osiris."

14. **Text**: (1) "May those whose hands hide grant that "Osiris ... shall be sound, and that offerings shall be before "him continually."

Vignette: [As in No. 13].

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris ... who shall "be [a lord of] horns and shall listen unto the words of the gods."

15. **Text**: (1) "May He whose limbs are hidden give right "and truth to Osiris before Rā, and in the company of his gods."

Vignette: A god standing upright.

Text: (2) And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris .... as lord "of the phallus and ravisher of women for ever."

16. **Text**: (1) "May the souls who come forth open the "mouth of Osiris .... among the gods who are along with "them."

Vignette: A bird on a tree, and the number four, IIII.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris .... among "the living ones, the lords of eternity."

17. **Text**: (1) "May Those who belong to their .... grant "that Osiris .... may have power over his offerings upon earth, "even as have the gods, the lords of [offerings]."

Vignette: A god standing upright, and the number four, IIII.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris .... who shall "be endowed abundantly with *tchefau* food in the underworld."

18. **Text :** (1) "May those who receive grant that Osiris . . . . "shall enter in over all the secret places of the Ṭuat."

Vignette : A god bowing to the ground, and a star.

Text : (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . who shall "have power over offerings upon earth, and be the lord of "altars."

19. **Text :** (1) "May the Ȧnenit (*i. e.*, Widows(?)) grant that "Osiris . . . shall be with the great god as possessor of a phallus "before . . ."

Vignette : A woman kneeling on a couch.

Text : (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . who shall "be ordered to dwell in the secret place in the darkness."

20. **Text :** (1) "May Osiris-Anubis grant that Osiris . . . may "be a possessor of a seat in Ta-tchesertet."

Vignette : Anubis holding a hawk-headed sceptre in each hand.

Text : (2) "And there shall be made unto them an offering of "a libation of one vase upon earth by Osiris who shall go in "and pass through the pylon of Osiris."

Section III.

THE GODS OF THE [TENTH] QERERT IN THE ṬUAT WHO ARE TO BE PRAISED AND WHOSE MYSTERIES ARE HOLY.

1. **Text :** (1) "May those who are denizens of light grant that "Osiris . . . shall shine in the darkness."

Vignette : A god standing upright and the number eight $\genfrac{}{}{0pt}{}{||||}{||||}$.

Text : (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . who praiseth the great god in his abode day by day."

2. **Text :** (1) "May the Smiters grant that Osiris . . . may be "among those who sing praises."

Vignette : A god standing upright holding in his upraised hand a hatchet dripping with blood.

Text : (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . . on the "day when he repulseth the serpent fiend Bi, the mighty one "of iniquity."

3. **Text**: (1) "May the company of the gods who guard those "who are in [the Ṭuat], ... give the breaths of life to Osiris "upon earth and in the underworld."

Vignette: A god lying on a bier, and the number nine, III III III.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . ., who "shooteth forth [his] hand, and repulseth him that cometh."

4. **Text**: (1) "May the company of the gods of the hidden "hand give glory unto Osiris . . . . as unto the perfect *Khu*s."

Vignette: A god standing upright, and the number nine, III III III.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . ., who shall "be sound upon earth and in the underworld."

5. **Text**: (1) "May the Hidden goddess grant that the soul "of Osiris, . . . may grow, and that his body may be preserved "even as are those of the gods who dwell in the Ṭuat."

Vignette: A woman standing before an Utchat.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . ., whose "soul shall rest upon whatever seat he pleaseth."

6. **Text**: (1) "May the souls of the gods who have come "into being in the members of Osiris . . . grant that he shall "have peace."

Vignette: A woman lying upon her back, and the number twenty-one, ∩|∩.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . ., who shall "receive his place in the land of the underworld."

7. **Text**: (1) "May those who praise Rā not turn Osiris . . . "back at the pylons of the Ṭuat."

Vignette: A god standing upright, and the number four, IIII.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . ., who shall "come forth by day and shall refresh himself in the place of "coolness."

8. **Text**: (1) "May the beings of warlike face grant coolness "unto Osiris . . . in the place of flame."

Vignette: A woman standing upright, and the number four, IIII.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . ., who shall "sit in the shrine with the great god."

Section IV. THE GODS OF THE ELEVENTH QERERET [OF THE ṬUAT] . . . .

1. **Text**: (1) "May the goddess Āmemet grant that Osiris . . . "shall be strong before the great god in the Ṭuat."

Vignette: A woman in a shrine.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . ., who shall "become like the god Kheperȧ in Ȧmentet."

2. **Text**: (1) "May the Soul of Ȧment grant sepulchral meals "unto Osiris . . . upon earth and in the underworld."

Vignette: A god standing upright.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . ., the lord "of the abode of peace in the mountain of the underworld."

3. **Text**: (1) "May the Soul of the Earth make Osiris . . . . "to triumph over his enemies in heaven and upon earth."

Vignette: A god standing upright, with drooping hands, and the number four, IIII.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . . ., whose "body shall be concealed from any that would look upon him."

4. **Text**: "May those who sing praises grant that Osiris . . . "shall be like the divine mariners who are in heaven."

Vignette: A man standing upright with his hands raised.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . when he "entereth through the hidden pylons."

5. **Text :** (1) "May the company of the gods who rule over "Ȧment grant that Osiris . . . . shall go in through the secret "door of the House of Osiris."

Vignette : A god lying upon a bier, and the number nine, III III III .

Text : (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . ., who shall "walk with long strides among the lords of the Ṭuat."

6. **Text :** (1) "May the company of the gods who are in the "following of Osiris grant that Osiris . . . shall have power over "his enemies."

Vignette : A god lying upon, or by the side of, a serpent on a bier.

Text : (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . when he "becometh a perfect soul day by day (?)."

7. **Text** : "May Ȧqeh grant that Osiris shall be with Rā, and "that he shall walk over heaven for ever."

Vignette : A god standing upright and holding a sceptre.

Text : (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . when he is "in the following of him that dwelleth in the city of embalm- "ment (*i. e.*, Anubis), the lord of Ta-tchesert."

8. **Text** : (1) "May those who . . . . Osiris grant that the soul "of Osiris . . . . may live, and that it may never die a second "time."

Vignette : A god standing upright, and the number four, IIII.

Text : (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . ., for whom "lamentation shall be decreed as for his god."

9. **Text :** (1) "May the Nine Watchers grant that Osiris . . . "may wake up and that he may never be destroyed."

Vignette : Anubis on a standard and the number nine, III III III.

Text : (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . ., triumphant "before Osiris, the lord of the land of the Lake."

10. **Text**: (1) "May the Nine Mourners cause mourning to "be made for Osiris . . . as was made for Osiris."

Vignette: A woman lying on the ground face downwards.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . when his "soul cometh forth with the *Khu*."

11. **Text**: (1) "May he that invoketh Rā invoke Osiris . . . . "before Rā and before the company of his gods."

Vignette: A god crying out to some one.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . when his "soul goeth into the hidden place and cometh forth from earth."

12. **Text**: (1) "May Åqen drive away every evil thing from "Osiris . . . for ever."

Vignette: A god standing upright with hands hanging down.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . when he "cometh in peace and hath triumphed."

13. **Text**: (1) "May those who dwell with Ṭesert grant that "Osiris . . . . may go in and come out with long strides like "the lords of the Ṭuat."

Vignette: A woman-headed serpent over a pylon.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . ., who shall "go in and come forth through the door of the Ṭuat."

14. **Text**: (1) "May the goddess Ṭesert grant that Osiris . . . "may have power over the water."

Vignette: A god standing upright, and the number four, IIII.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . when he "shall walk up the Great Staircase."

15. **Text**: (1) "May Meḥenit grant that Osiris . . . may be a "distinguished being in the Ṭuat for ever."

Vignette: A serpent on a pylon.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . as a per-"fect soul in his shrine."

16. **Text**: (1) "May those who dwell with Meḥenit grant "that Osiris . . . may walk with long strides in the holy place."

Vignette: A woman standing upright, and the number four, IIII.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . . when he "is with the followers of Horus."

17. **Text**: (1) "May the company of the gods who hide "Osiris grant that Osiris . . . shall sit upon the throne which "he loveth."

Vignette: A seated god, and the number nine, III III III.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . ., who shall "be among the lords of Maāt."

18. **Text**: (1) "May he that destroyeth the face open the face "of Osiris . . . and let him see the *Khu*."

Vignette: A god standing upright.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . ., who shall "be in the following of the goddess Meḥi of Åmentet."

Section IV.

THE GODS OF THE TWELFTH QERERET IN THE ṬUAT . . . .

1. **Text**: (1) "May Maāt grant that Osiris . . . may be a lord "of the Lake of Maāti."

Vignette: A god standing upright and holding a sceptre.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . as a lord "of offerings in Sekhet-Åaru."

2. **Text**: (1) "May the gods who dwell in the land of the "Ṭuat grant justice unto Osiris . . . in the Hall of Double Truth."

Vignette: A god standing upright and holding a sceptre.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . ., who shall "plough in Sekhet-Ḥetep."

3. **Text**: (1) "May the gods who dwell with Meḥen grant "that Osiris . . . shall be in whatsoever place his *ka* wisheth "to be."

Vignette: A god within the folds of a serpent.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . ., who shall "come into being at the words of the lord of Åmentet."

4. **Text**: (1) "May the gods who possess land grant a lake "unto Osiris . . . in Sekhet-Åanru."

Vignette: A god standing upright, and the number four, IIII.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . ., who shall "sit upon whatsoever place he would there."

5. **Text**: (1) "May Ḥer-ta (?) grant an estate unto Osiris . . . "in Sekhet-Ḥetep."

Vignette: A snake-headed god.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . ., who shall "be protected by amulets (?) like the lords of the Ṭuat."

6. **Text**: "May the gods who dwell in the land grant offer-"ings, and *tchefau* food, and joints of meat to Osiris . . . in "the underworld."

Vignette: A god standing upright with arms hanging down, and the number four, IIII.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . when Rā "setteth in Manu."

7. **Text**: (1) "May the Chiefs of the secret things who dwell "in the land place their wall behind Osiris . . . even as they "do for the Still-Heart."

Vignette: A ram-headed sceptre.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . when he "cometh forth and goeth into the underworld."

8. **Text**: (1) "May the gods who dwell in the folds of the "serpent goddess Meḥen grant a sight of the Disk to Osiris . . ."

Vignette: A god within the folds of a serpent.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . as a *khu* "who hath gained power over fresh water."

9. **Text**: (1) "May Ȧnu-ba (?) grant peace unto Osiris . . . in "Ȧmentet."

Vignette: A god bowing.

Text: (2) "And there shall be made unto them an offering "of a libation of one vase upon earth by Osiris . . . in coming "out and going into Ȧment, along with other folk [therein]."

CHAPTER CLXIX.

[From the Papyrus of Nefer-uben-f (see Naville, *op. cit.*, Bd. I. Bl. 190).]

Vignette: This Chapter is without vignette.

Text: THE CHAPTER OF MAKING TO STAND UP THE ḤENKIT.[1] (1) The *Ȧm-khent,* Osiris Nefer-uben-f, triumphant, saith:—

"Thou art the Lion-god. Thou art the double Lion-god. "Thou art Horus, the avenger of his father [Osiris]. Thou art "Four, the four glorious gods. Acclamation is made [unto thee] "along with cries of delight (2) and sounds of joy, and the "water from their haunches and from their thighs I bring [unto "thee]. Thou art lifted up on thy right side, and thou art lifted "up on thy left side. The god Seb hath opened for thee (3) "thy two eyes which were blind, and he hath given [thee] the "power to stretch out thy legs [in walking]. Hath been bound "unto thee thy heart *(ȧb)*, [thy] mother, and thy heart *(ḥāt)* is "in thy body. Thy soul is in heaven, and thy body is under "the ground. There are cakes for thy body, and water for thy "throat, and sweet (4) breezes for thy nostrils, and thou art "satisfied with offerings. Those who dwell in their shrines open "their abodes (?) unto thee, thou hast thy provisions (?), and thou "journeyest along. Thou art stablished upon that which ema-

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[1] *I. e.*, the funeral bed.

"nateth from thy existence, and thou comest forth from heaven. "The cord hath been coiled up for thee (5) by the side of "Rā, and thou snarest fish with the net in the stream from "which thou drinkest vessels of water. Thou performest a "journey on thy legs, and in going forward thou dost not "stumble (?); thou comest forth (6) from over the earth, thou "dost not make thy appearance from below the walls [thereof]. "Thy walls are not thrown down, and what there is of thine "within hath been made for thee by the god of thy city. Thou "art pure, thou art pure. Thy fore parts are washed by libations, "and thy hinder parts are cleansed (7) with resin and natron, "and made cool with incense. Thou art made clean with the "milk of the Ḥāp cow, and with the ale of the goddess Tene-"mit, and with natron. All the evil which clung to thee (8) "hath been done away with, and Tefnet, the daughter of Rā, "hath made offerings on thy behalf even as she did for her father "Rā; and the funeral valley which was the burial place of her "father Osiris hath been set in order for thee. I make to eat of "the sweet things (9) which he giveth there the Osiris Nefer-"uben-f, triumphant, that is to say, the celestial cakes which "are before Rā, and the grain (?) and drink, and the four ter-"restrial cakes which are before the god Seb, and the grain "[brought by] the citizens. (10) I have brought unto thee Sekhet-"ḥetep and the gifts thereof are before thee. Thou comest forth "as Rā, thou hast gotten power as Rā, and thou hast gotten "power over thy legs; and thou, O Osiris Nefer-uben-f, hast "gotten power over thy legs at every (11) season and at every "hour. Thou hast not been condemned in the judgment, thou "hast not been put under restraint, a guard hath not been set "over thee, thou hast not been imprisoned, and thou hast not "been given over to the chamber of the Fiends (12) therein. "The sand is gathered together before thy face and guarded "are the offerings which are for thee; thy face is not suffered "to be turned back, and thou art guarded and dost not come "forth. Thou hast received thy tunic, and thy sandals, and thy "stick, (13) and thy garment, and thy weapons for fighting of "all kinds wherewith thou shalt cut off heads; thou shalt turn "back the necks of thy foes whom thou shalt take captive, and "thou shalt keep away from thee death so that it shall not "come nigh unto thee. And the (14) Great God hath said concerning thee: 'Bring him [hither] on the day when events "'take place.' The Hawk rejoiceth in thee, and the *Smen* goose "cackleth at thee. Rā openeth for thee the doors of heaven, "and Seb unbolteth for thee the earth. (15) Thy *khu* is mighty, "and it is perfect knowing thy name; thy soul maketh a way "through Åment, and thy perfect soul, O Nefer-uben-f, triumphant, hath the power of speech. Thy form is within Ra (16) "and it resteth within the divine sovereign chiefs of him who "uniteth the two paths; mankind keepeth guard over it, and "the double Lion-god guideth it, to the place where thou, O "Osiris Nefer-uben-f, triumphant, makest thy *ka* to rest. And "behold, the two lands and mankind work (17) the snare for "thee. Thou livest, thy soul is strong, thy body is enduring "and great, thou hast sight of the fire, thou dost snuff the "breeze, thy face doth penetrate into the house of darkness, (18) "thou abidest at the Gap, thou dost not see the whirlwind and "the storm, thou followest in the train of the prince of the "two lands, and thou refreshest thyself on the branch of *merit* "tree on both sides of the god Ur-ḥekau. The goddess Seshetet "sitteth (19) before thee, the god Sa protecteth thy members, "the steer and his cow give thee milk from the breast [in] the "following of Sekhat-Ḥeru. Thou washest thyself at the mouth "of the stream of Kher-āba, (20) thou art in favour with the "princes of the cities of Pe and Ṭep, the god Thoth and thyself see each other, and Rā in heaven holdeth converse with "thee, thou comest forth from and thou enterest into the *ånit* "chamber, and thou holdest converse with the two divine combatants (*i. e.,* Horus and Set). (21) Thy *ka* is with thee to "make thee to rejoice, thy heart is with thee to [give thee] thy "transformations, happy . . . keep watch over thee, the company "of the gods make thy heart glad, thou comest forth to four "cakes in the city of Sekhem, and four in (22) the city of

"Āqennu, thou comest forth to four in the city of Ȧnnu, upon "the altar of the lady of the two lands. The stars keep watch "over thee by night, the lords of Ȧnnu have a favour unto "thee, the god Ḥu is in thy mouth, thy feet are not (23) turned back, and thy members have life. Thou graspest the *smȧ* in "Ȧbṭu, the sacrificial cakes of the divine chiefs and the libations "of the celestial beings are brought forward to thee, with the "offerings in the festival (24) which are due to Osiris on the "morning of the Uaḳ festival for hidden things (?). Thou art "ornamented with objects of gold, and thine apparel is interwoven (?) with byssus. Ḥāpi (*i. e.,* the Nile) thrusteth himself "upon thy body (25), thou hast power over the tablet (?) which "is inscribed with [lists of] offerings, and thou drinkest water "on both sides of the Lake of Ṭesṭes (?). The gods who are "there have a favour unto thee, and thou comest forth from "heaven along with the gods (26) who make to advance the "*maāt* of Rā, and thou art led into the presence of the company of the gods; and there is done for thee even as it is "done for one of them. Thou art the *Khart* bird of the geese, "and Ptaḥ of the Southern (27) Wall maketh an offering unto "Nefer-uben-f, triumphant."

CHAPTER CLXX.

[From the Papyrus of Nefer-uben-f (see Naville, *op. cit.*, Bd. I. Bl. 191).]

Vignette: This Chapter is without Vignette.

Text: (1) THE CHAPTER OF ARRANGING THE ḤENKIT.[1] (1) The Osiris Nefer-uben-f saith:—

"Thy flesh have I given unto thee. Thy bones have I fastened "together for thee. Thy members have I collected for thee. The "earth submitteth itself unto thee. Thy limbs are guarded. Thou "art the (2) mighty one within the egg. Thou art set in order. "Thou seest the gods (?). Thou settest out on thy way, and thy

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[1] *I. e.,* the funeral bed.

"hand [reacheth] unto the horizon, and unto the holy place "where thou wouldst be. There is acclamation made unto thee, "and there are (3) shouts of joy raised to thee at thine ap-"pearances at the altar. Horus maketh thee to stand up at his "risings, even as he did him who is in the chamber of holiness. "Hail, Osiris Nefer-uben-f, triumphant, the goddess Ua(?) hath "given thee birth, (4) and Ȧnpu (Anubis), who dwelleth upon "his hill, hath set thee in order, and he hath fastened for thee "thy swathings. Hail, Nefer-uben-f, the god Ptaḥ-Sekri hath "given unto thee of the ornaments of the divine house which "he hath. (5) Hail, Nefer-uben-f, the god Thoth himself cometh "unto thee with the books of holy words, and he maketh thy "hand [to reach] unto the horizon, even unto the place [wherein] "thy *ka* loveth to be; and Osiris worketh [for thee on] the "night of journeying unto life. Thy white crown (6) is sta-"blished on thy brow. The god Nemu is with thee, and he "giveth unto thee fine feathered fowl. Hail, Osiris Nefer-uben-f, "triumphant, thou hast been set in order upon thy funeral "couch; thou comest forth, and Rā (7) who is in the hidden "horizon within his boat hath set thee in order. Hail, Osiris "Nefer-uben-f, triumphant, the god Tem, the father of the gods, "hath made for thee the things which are to endure for ever. "Hail, Osiris Nefer-uben-f, triumphant, (8) the god Ȧmsu of "Qebti hath set thee in order, and the gods of the shrine praise "thee. Hail, Osiris Nefer-uben-f, with two-fold happiness thou "settest out in peace to thine everlasting habitation and to thine "abode of eternity. Homage is paid unto thee (9) in the cities "of Pe and Ṭepu in the shrine which thy *ka* loveth and be-"fore thine abode, and thou art the mighty one of souls, and ". . . . . hath set thee in order, and the gods embrace "thee. (10) Thou art like a god, and thou hast been begotten "for transformations which are more numerous and with a "created form more perfect than those of the gods. Thou hast "more light(?) than the *Khus* and thou art more mighty of "souls than are those who are in [them]. Hail, (11) Osiris "Nefer-uben-f, Ptaḥ on his Southern Wall hath set thee in order, "and he hath made to advance thine abode more than [that of] "the gods. Hail, Osiris, the *ȧm-khent,* Nefer-uben-f, thou art "Horus, the son of Isis, begotten of (12) Ptaḥ; and Nut hath "created [thee] a being of light like unto Rā in the horizon when "he illumineth the two lands with his beauteous light. And "the gods say unto thee:— 'Come forward, advance now and "'look thou upon the things which are thine in thine (13) "'abode of everlastingness.' The goddess Rennutet, the heir "and first-born of Tem, hath set thee in order in the presence "of the company of the gods (14) of Nut. I, even I, am the "heir of heaven, and the fellow of the God who maketh his "light. I have come forth from the womb, and I shall grow "young again even as doth (15) my father, and I shall not be "prevented from making [my] answer in my season."

Chapter CLXXI.

[From the Papyrus of Ȧmen-ḥetep (see Mariette, *Papyrus de Boulaq,* tom. III. Pl. 7).]

Vignette : This Chapter has no Vignette.

Text : (1) THE CHAPTER OF TYING ON THE GARMENT OF PURITY *(āb).*

"O Tem, O Shu, O Tefnut, O Seb, O Nut, O Osiris, O Isis, "O Set, O Nephthys, (2) O Ḥeru-khuti (Harmachis), O Hathor "in the Great House, O Kheperȧ, O Menthu, the lord of Thebes, "O Ȧmen, the lord of the thrones of the two lands, O Great "company of the gods, O Little company of the gods, O gods "and goddesses who dwell in (3) Nu, O Sebek of the two "*Meḥt,* O Sebek in all thy manifold names in thine every place "wherein thy *Ka* hath delight, O gods (4) of the south, O gods "of the north, O ye who are in heaven, O ye who are upon "earth, grant ye (5) this garment of purity to the perfect *Khu* "of Ȧmen-ḥetep. Grant ye your strength [unto him], (6) and "destroy ye [all] the evil which belongeth unto Ȧmen-ḥetep by "means of this garment of purity. Hold [ye] him guiltless, then, "for ever and ever, and destroy ye [all] the evil which belongeth "unto him."

Chapter CLXXII.

[From the Papyrus of Nebseni, (Brit. Mus. No. 9,900, sheets 32, 33).]

Vignette : This Chapter has no Vignette.

Text : (1) THE FIRST OF THE CHAPTERS OF THE ARRANGEMENTS (*OR* PRAISINGS) WHICH ARE TO BE PERFORMED IN THE UNDERWORLD.

"[I snuff] the *bet* incense, I inhale the scent of *ḥesmen* (natron) "and (2) incense . . . . ., I am pure with the purity of . . . . . ., "[pure are] the praises which come forth from my mouth, more "pure than *maāt* (?) itself (3) . . . . . . of the fish that are in the "river ; to the statue of the Temple of *Ḥesmen* (natron). Pure "are the praises (4) of the scribe Nebseni, the designer of the "house of gold, begotten of the scribe and designer Thena, "triumphant, born of the lady of the house Mut-resthȧ, triumphant. And as for the scribe Nebseni, the lord of piety, who "is happy with a two-fold happiness, (5) Ptaḥ hath a favour "unto him, and He of the Southern Wall hath a favour unto "him, and every god hath a favour unto him, and every goddess hath a favour unto him. Thy beauties are a stream (6) "[bearing] things which cause rest and are like unto water which "floweth nearer (?) ; thy beauties are like a hall of festival wherein "each man may exalt his [own] god ; thy beauties are like unto "the pillar of the god Ptaḥ (7) and like the courtyard of incense (?) "of Rā. Nebseni, the scribe and designer of the Temple of Ptaḥ, "hath been made a pillar of Ptaḥ, and the libation vase of the "god of the Southern Wall."

I. (8) "Hail, verily thou art invoked; hail, verily thou art invoked. Hail, verily thou art lamented. Verily, thou art praised ; "verily, thou art exalted ; verily, thou art glorious ; verily, thou

"art strong. Hail, thou scribe Nebseni, thou who hast been raised "up, (9) thou art raised up by means of the ceremonies which "have been performed for thee. Thine enemies have fallen and "the god Ptaḥ hath thrown down headlong (10) thy foes; thou "hast triumphed over them and thou hast gained power over "them. They obey thy words and they perform that which thou "orderest them [to do]; thou art raised up, and thy word is a "law unto the divine sovereign chiefs of every god, and of every "goddess." (11)

II. "Hail, verily thou art invoked; hail, verily thou art invoked. Thy head, O my lord, is a standard with locks of rippling hair like unto the hair of a woman of Asia; thy face "shineth more brightly than the House (12) of the Moon-god; "the upper part of thy head is azure in colour; thy locks are "blacker than the doors of the underworld; thy hair is dark as "night; thy visåge is decorated with an azure blue; (13) the "rays of Rā are upon thy face; thy garments are of gold which "Horus hath deftly ornamented with azure blue; thine eye-brows "are the two sister goddesses who are at peace with each other "and whom Horus (14) hath deftly ornamented with azure blue; "thy nose snuffeth in and thy nostrils exhale as it were the winds "from heaven. Thine eyes look towards (15) Mount Bakhau of "the rising sun; thine eyelashes are fixed each day, and the "upper eyelids to which they belong are of veritable lapis-lazuli; "the apples of thine eyes are [as] offerings of peace (?); and the "lower eyelids are filled with (16) eye-paint of *mestchem*. Thy "two lips give unto thee law, they repeat unto [thee] the law "of Rā, and they make to be at peace the hearts of the gods. "Thy teeth are the two heads (17) of the serpent goddess Meḥen "which sport (?) with the Horus gods; thy tongue is made skilful; thy speech is more shrill than that of the *tcheru* bird of "the field; thy jawbones are starry lamps; (18) thy breasts (?) "are stablished upon their seats; and they journey unto the "funeral mountain of Åmentet."

III. "[Hail, verily thou art invoked; hail, verily thou art invoked.] Thy neck is decorated with gold, and (19) it is girt "about (?) with refined copper. Thy gullet and throat are those "of Ȧnpu ; thy bones are the bones of the two Uatch goddesses ; "thy backbone is (20) studded with gold, and is girt about (?) "with refined copper ; thy loins (?) are those of Nephthys ; thy . . . "is a Nile which is without water ; thy buttocks (21) are two "crystal eggs ; thy thighs are strong for walking ; thou sittest "upon thy seat ; and the gods [give] (22) unto thee thine eyes, "O scribe Nebseni, thou lord of piety."

IV. "[Hail, verily thou art invoked ; hail, verily thou art invoked.] Thy throat is the throat of Ȧnpu ; thy members (23) "are plated with gold ; thy breasts are two crystal eggs which "Horus hath deftly ornamented with azure blue ; thy shoulders "are made like unto crystal ; thine arms (24) are stablished "through the strength which protecteth them ; thy heart is glad "each day ; thy breast is of the work of the two divine Forms ; "thy person adoreth the starry deities who dwell in the heights "and depths of heaven ; (25) thy belly is, as it were, the heavens ; thy navel is the Ṭuat (*i. e.,* underworld) which is open, "and which ordereth the light in the darkness, and the offerings "of which are (26) *ānkhām* flowers.' And Nebseni praiseth the "majesty of Thoth, the beloved one [saying] :— 'May his beauties be in my tomb, and may all the purity which he loveth "(27) be there even as my God hath commanded for me.'"

V. "Hail, verily thou art invoked ; hail, verily thou art invoked. Thy two hands are a pool of water in the season of "an abundant inundation, a pool of water fringed about with "the divine offering of the water-god. Thy (28) thighs are "encircled with gold ; thy knees are the plants of the waters "where are the nests of the birds ; thy feet are stablished each "day ; thy legs lead thee into a (29) path of happiness, O scribe "Nebseni, thou favoured one. Thy hands and arms are pillars (?) "[set] upon their pedestals ; thy fingers are strips (?) of gold, the "nails of which are like sharp flakes (30) of flint by reason of "the works which they perform for thee."

VI. "Hail, verily thou art invoked ; hail, verily thou art invoked. Thou clothest thyself with the garment of purity *(abu),* "and behold, thou drawest off from thyself the *umet* garment "when (31) thou goest up to stretch thyself upon the couch (?). "Haunches of meat are cut for thy *ka,* O scribe Nebseni, and "a breast (*or* heart) of the animal is offered unto thy *sāḥu.* "Thou receivest a garment of the finest linen (32) from the "hands of the ministrant (?) of Rā; thou eatest the cakes upon "the cloth which the goddess Tait herself hath prepared; thou "eatest the haunch of the animal (33); thou takest boldly the "joint which Rā hath endowed with power in his holy place; "thou washest thy feet in the silver basins which the god Seker, "the artificer, hath wrought; and behold, (34) thou eatest of "the cake which appeareth on the altar and which the two "divine fathers have sanctified. Thou eatest of the baked bread "and of the hot meats of the storehouse; thou (35) smellest "the flowers; thy heart feareth not [to advance] to the altar of "the offerings made to thee; and those who feed thee with "food make for thee the loaves and bread-cakes of the Souls "of Ȧnnu (Heliopolis), (36) and they themselves bear them "unto thee. Thine offerings (?) are ordered for thee, and thy "ordinances are in the gates of the Great House. Thou risest "up like Saḥ (Orion); thou arrivest like the star Bau; (37) and "the goddess Nut [stretcheth out] her hands unto thee. Saḥ "(Orion), the son of Rā, and Nut, who gave birth to the gods "—the two mighty gods in heaven—speak each to the other, "saying, (38) 'Take the scribe and draughtsman Nebseni into thine "'arms, and I will take him into mine on this day, and let us "'make happiness for him when praises are sung to him and "'when mention is made of him, and when [his name] is in "'the mouth of all young men and maidens.' (39) Thou art "raised up, [O Nebseni,] and thou hearest the songs of commemoration through the door of thy house."

VII. "Hail, verily thou art invoked; hail, verily thou art invoked. Anubis hath bestowed upon thee thy winding-sheet, "he hath (40) wrought [for thee] according to his will, he "hath provided thee with the ornaments of his bandages, for "he is the overseer of the great god. Thou settest out on thy "way and thou hast been washed in the Lake of Perfection; "thou makest offerings in the celestial mansions, and thou propitiatest (41) the lords of Ȧnnu (Heliopolis). The water of "Rā is presented unto thee in vessels, and milk in large vases. "Thou art raised up and thou makest offerings upon the altar, "thou washest thy feet upon the stone of . . . . . . (42) on the "banks of the Lake of God. Thou comest forth and thou seest "Rā upon the pillars which are the arms of heaven, upon the "head of Ȧn-mut-f and upon the arms of Ȧp-uat; he openeth "out for thee a way (43) and thou seest the horizon wherein "is the place of purity which thou lovest."

VIII. "Hail, verily thou art invoked; hail, verily thou art "invoked. Offerings are allotted unto thee in the presence of Ra, "and according to that which Horus and Thoth ordered for thee "thou hast had a beginning and an end. (44) They invoke thee, "O scribe Nebseni, and see thy splendour there, causing thee "to come forth [as] a god (45) and to advance to the Souls of "Ȧnnu. Thou goest forth upon the great roads in thy *Sāḥ*, who "hast received the offerings of thy father upon thy two hands; "thou art furnished with linen garments each day, at the beginning of the journey of the god through the gates of the "(46) Great House."

IX. "Hail, verily thou art invoked; hail, verily thou art invoked. The scribe Nebseni hath air for his nose and breath "for his nostrils, and one thousand geese, and fifty baskets of "pure and fair offerings. Hail, Nebseni, thine enemies have "fallen down headlong and they shall nevermore exist."

CHAPTER CLXXIII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheets 9 and 10).]

Vignette: "Osiris, the great god, the lord of Ȧbṭu, the lord of transformations, the prince of eternity", seated in a shrine; the deceased stands, with hands raised in adoration, before the god, and the ground between them is covered with the bodies of birds and beasts which have been prepared for sacrifice.

Text: THE SPEECHES OF HORUS TO HIS DIVINE FATHER OSIRIS WHEN HE ENTERETH IN TO SEE HIM, AND WHEN HE COMETH FORTH FROM NEAR THE GREAT *ĀBT* CHAMBER TO LOOK UPON RĀ AS UN-NEFER, THE LORD OF TA-TCHESERT; THEN DOTH EACH EMBRACE THE OTHER AT THE PLEASURE OF HIS *KHU*, THERE IN THE UNDERWORLD. (1) A Hymn of Praise to "Osiris, governor of those in the underworld, the great god, the "lord of Abydos, the king of eternity, the prince of everlasting-"ness, the holy god in Re-stau, (2) by the scribe Nebseni, who "saith:— (3)

"I ascribe praise unto thee, O lord of the gods, thou God "One, who livest (4) upon right and truth, behold, I thy son "Horus come unto thee; (5) I have avenged thee, and I have "brought to thee *maāt*—even to the place where is the com-"pany of thy gods. (6) Grant thou that I may have my being "among those who are in thy following, for I have overthrown "all thy (7) foes, and I have stablished all those who are of "thy substance upon the earth for ever and ever."

[Here follow forty declarations each of which is preceded by the words "Hail, Osiris, I am thy son".]

(8) "I have come, and I have avenged [thee, O my father "Osiris].

(9) "I have come, and I have overthrown for thee thine ene-"mies.

(10) "I have come, and I have done away with every evil "thing which belongeth unto thee.

(11) "I have come, and I have slain for thee him that at-"tacked thee.

(12) "I have come, and I have sent forth mine arm against "those who were hostile towards thee.

(13) "I have come, and I have brought unto thee the fiends "of Set with their fetters upon them.

(14) "I have come, and I have brought unto thee the land of "the South, and I have united unto thee the land of the North.

(15) "I have come, and I have stablished for thee divine offerings from the South and from the North.

(16) "I have come, and I have ploughed[1] for thee the fields.

(17) "I have come, and I have filled for thee the canals with "water.

(18) "I have come, and I have hoed up for thee the ground.

(19) "I have come, and I have built cisterns for thee.

(20) "I have come, and I have gone round about the soil "for thee.

(21) "I have come, and I have made sacrificial victims of "those who were hostile to thee.

(22) "I have come, and I have made sacrifices unto thee of "thine animals and victims for slaughter.

(23) "I have come, and I have supplied [thee] with food in "abundance [of the creatures which are upon earth].

(24) "I have come, and I have brought unto thee . . . . . .

(25) "I have come, and I have slain for thee . . . .

(26) "I have come, and I have smitten for thee emasculated "beasts.

(27) "I have come, and I have netted for thee birds and "feathered fowl.

(28) "I have come, and I have taken captive for thee thine "enemies in their chains.

(29) "I have come, and I have fettered for thee thine enemies with fetters.

(30) "I have come, and I have brought for thee cool water "from Ābu (Elephantine), wherewith thou mayest refresh thine "heart.

(31) "I have come, and I have brought unto thee herbs of "every kind.

(32) "I have come, and I have stablished for thee those who "are of thy substance daily.

(33) "I have come, and I have made thy cakes in the city "of Pe of the red barley.

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[1] The text actually has, "I have overthrown."

(34) "I have come, and I have made thy ale in the city of "Ṭepu of the white grain.

(35) "I have come, and I have ploughed for thee wheat and "barley in Sekhet-Åaru.

(36) "I have come, and I have reaped it for thee therein.

(37) "I have come, and I have glorified thee.

(38) "I have come, and I have given [to thee] thy souls.

(39) "I have come, and I have given [to thee] thy power.

(40) "I have come, and I have given [to thee thy] . . . . .

(41) "I have come, and I have given [to thee thy] . . . . .

(42) "I have come, and I have given [to thee] thy terror.

(43) "I have come, and I have given [to thee] thy victory.

(44) "I have come, and I have given to thee thine eyes, "[which are] the plumes on thy head.

(45) "I have come, and I have given [to thee] Isis and Nephthys that they may stablish thee.

(46) "I have come, and I have filled for thee the Eye of "Horus [with] oil (*or* unguent).

(47) "I have come, and I have brought unto thee the Eye of "Horus, whereby thy face shall be destroyed."

CHAPTER CLXXIV.

[From the Papyrus of Mut-ḥetep (Brit. Mus. No. 10,010, sheet 3).]

Vignette : The deceased standing with her back towards a door from which she has just come forth.

Text : (1) THE CHAPTER OF CAUSING THE *KHU* TO COME FORTH FROM THE GREAT DOOR.[1] Mut-ḥetepeth, triumphant, saith :—

"Thy son hath offered up for thee [a sacrifice], and the "divine, mighty ones tremble (2) when they look upon the "slaughtering knife which is in thy hand [when] thou comest

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[1] For the original form of this Chapter as found in the Pyramid of Unås, see Maspero, *Recueil de Travaux*, tom. IV. p. 43. ll. 379—399.

"forth from the Ṭuat. Homage to thee, O god Saa, the god "Seb hath created thee, and the company of the gods have "given birth unto thee. (3) Horus resteth upon his Eye, and "the god Tem resteth upon his years, and the gods of the east "and of the west rest upon the mighty one who hath come "into existence within [thy] hand. (4) A god hath been born "[now that] I have been born; I see and I have sight; I have "my existence; I am lifted up upon my place; [I have] done "what hath been decreed; (5) [I] hate slumber; I have endowed "with might the feeble one. He that dwelleth in the city of "Neṭet hath made cakes for me in the city of Pe, and I have "received [my form] in Ȧnnu, for it is Horus who hath commanded (6) what shall be done for his father the lord of "winds (?), and the god Set quaketh; he hath raised me up, "and Tem hath raised me up. O, I am the mighty one, (7) "and I have come forth from between the thighs of the company of the gods. I have been conceived by Sekhet (8) and "by [Shes]-Khentet, and I have been brought forth at the "door of the star Sepṭ (Sothis), the foremost (?) one who with "long strides (9) bringeth along the celestial path of Rā day "by day. I have come to my habitation (10) as prince of the "North and South, and I rise (*or* I am crowned) in the gate. "Hail, thou of the (11) double plumes who art called by the "name of Mi-shepes, I am the lotus (12) which shineth in the "Land of Purity and which hath received me and which maketh "my abode at the nostrils of the Great Form, (13) I have come "into the Lake of Flame, and I have placed right and truth in "the Place of Sin. (14) I am the watcher of the *sesheru* garments, "and the watcher of the Uraeus on the night of the flood of the "Great one. (15) I rise like Nefer-Tem, who is the lotus at the "nostrils of Rā, when he cometh forth from the horizon each "day; and the gods are purified at the (16) sight of the lady "of the house Mut-ḥetepeth, who is triumphant before the *Ka*s "and who gathereth together hearts for Saau-ur, whom (17) the "god, Sȧa-Ȧmenti-Rā, holdeth (?). I have come upon my seat "before the *Ka*s, and I have gathered together hearts for Saa-

"urt, and I have my being (18) as Sȧa whom Rā the god of "Ȧmenti, holdeth (?); and the *tchetch* implement is with me. I "recite the mighty [words] which are in the heart on the festival "of the *Ȧnsi* garment, and I am Sa-Ȧmenti (19)-Rā, the strong (?) "of heart within the hidden chamber of Nu."

CHAPTER CLXXV.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 29).]

Vignette: The deceased and his wife standing, with hands raised in adoration, before the god Thoth, who is seated upon a pylon-shaped throne, and has the emblem of "life" upon his knees.

Text: (1) THE CHAPTER OF NOT DYING A SECOND TIME. Osiris, the scribe Ani, triumphant, saith:— (2)

"Hail, Thoth! What is it that hath happened unto the divine children of Nut? (3) They have done battle, they have "upheld strife, they have done evil, (4) they have created the "fiends, they have made slaughter, they have caused (5) trouble; "in truth, in all their doings the mighty have worked against "the weak. (6) Grant, O might of Thoth, that that which the "god Tem hath decreed [may be done]! And thou regardest "not evil, nor art thou (7) provoked to anger when they bring "their years to confusion and throng in and push to disturb "their months; for in all that they have done (8) unto thee "they have worked iniquity in secret. I am thy writing palette, "O Thoth, and I have brought unto thee thine ink-jar. I am "not (9) of those who work iniquity in their secret places; let "not evil happen unto me."

Saith Osiris, the scribe Ani:— (10) "Hail, Tmu! What manner "[of land] is this into which I have come? It hath not water, "it hath not air; it is depth unfathomable, (11) it is black as "the blackest night, and men wander helplessly therein. In it "a man may not live in quietness of heart; nor may the longings of love be satisfied (12) therein. But let the state of "the shining ones be given unto me instead of water and air "and the satisfying of the longings of love, and let quietness "of heart be given unto me instead of cakes (13) and ale. The "god Tem hath decreed that I shall see thy face, and that I "shall not suffer from the things which pain thee. May every "god transmit unto thee (14) his throne for millions of years. "Thy throne hath descended unto thy son Horus, and the god "Tem hath decreed that his course shall be among the holy "princes. (15) In truth, he shall rule over thy throne, and he "shall be heir of the throne of the Dweller in the Lake of "Double Fire. In truth, it hath been decreed that in me he shall "see his likeness, and that my face (16) shall look upon the "face of the lord Tem. How long then have I to live? It is "decreed that thou shalt live for millions of millions of years, "a life of millions of years. (17) May it be granted unto me "that I pass on unto the holy princes, for indeed, I am doing "away with all the wrong which I did, from the time when "this earth came into being from Nu (18), when it sprang "from the watery abyss even as it was in the days of old. I "am Fate (*or* Time) and Osiris, and I have made my transfor- "mations into the likeness of divers (19) serpents. Man knoweth "not, and the gods cannot behold, the two-fold beauty which I "have made for Osiris, who is greater than all the gods. I have "given unto him (20) the region of the dead. And verily, his "son Horus is seated upon the throne of the Dweller in the "Lake of Double Fire, as his heir. I have made him to have "his throne (21) in the boat of millions of years. Horus is sta- "blished upon his throne, [among his] friends and all that be- "longed unto him. Verily, the soul of Set, which (22) is greater "than all the gods, hath departed. May it be granted that I "bind his soul in the divine boat (23) at my (?) will, and that "[he] may have fear of the divine body. O my father Osiris, "thou hast done for me that which thy father Rā did for thee. "May I abide upon the earth lastingly; (24) may I keep pos- "session of my throne; may my heir be strong; may my tomb "and my friends who are upon earth flourish; (25) may my "enemies be given over to destruction and to the shackles of "the goddess Serq. I am thy son, and Rā is my father. (26) "For me likewise thou hast made life, strength, and health. "Horus is established upon his throne. Grant thou that the "days of my life may come unto worship and honour."

The remains of a much longer version of this Chapter have been found in the papyrus of "a scribe of the offerings of the King of the North and South", called Rā (see Lepsius, *op. cit.*, Bd. I. Bll. 198, 199), and from these we may see that the happiness of the deceased in the underworld was more fully described therein. No connected sense can, however, be given to this version, for the beginnings and ends of the lines of the text of the Chapter are wanting almost throughout. From the Rubric we learn that the Chapter was "to be recited over a figure of Horus made of lapis-lazuli which was to be laid upon the neck of the deceased", and that the performance of this ceremony was believed to be most efficacious in securing important benefits for the dead.

CHAPTER CLXXVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 22).]

Vignette : This Chapter is without Vignette.

Text : (1) THE CHAPTER OF NOT DYING A SECOND TIME. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, saith :—

"That which I abominate is the land of the East. Let me not "enter into the torture chamber. Let there not be done unto "me any of those (2) things which the gods hold in abomination, for behold, [I] have passed as a pure being through the "*Mesqet* chamber. And let the god Neb-er-tcher grant unto me "his glorious power on the day of burial (3) in the presence of "the Lord of Things."

Rubric: IF [THE DECEASED] KNOW THIS CHAPTER HE SHALL BECOME LIKE A PERFECT *KHU* IN THE UNDERWORLD.

CHAPTER CLXXVII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheet 18).]

Vignette: The deceased standing upright; pure water is being poured out before him, and offerings of linen garments are being made unto him.

Text: (1) THE CHAPTER OF RAISING UP THE *KHU* AND OF MAKING THE SOUL TO LIVE IN THE UNDERWORLD. The scribe Nebseni, the draughtsman in the Temple of Ptaḥ, the lord of piety who is in the favour of his god, saith:— (2)

"[Hail,] Nut,[1] Nut who castest thy father to earth and set-"test (?) Horus behind him, his wings grow like [those of] a "hawk, and his plumes like (3) [those of] him who seeth (?). "His soul hath been brought unto him, he is filled with words "[of magical power], and his place is decreed for him opposite "to (4) the stars of the heaven, for behold thou art a star of "Nut by thyself . . . Thou seest the scribe Nebseni, the lord of "piety, [in] happiness, (5) and giving his commands unto the "*Khus*; and behold, the divine Power (*or* Prince) is not [among "them], and thy . . . is not among them, unless thou art among "them. Thou seest the chief Nebseni, the scribe (6) and draughts-"man of the Temple of Ptaḥ, in the form of a soul who hath "the horns of the cows Smamet and Ȧn-unser the Black. [Hail,] "children of Serȧt-Beqet, who have sucked milk from (7) the "four *Uaipu* cows (?), Horus of the blue eyes cometh unto you; "protect ye Horus of the red eyes who is sick. Let not his "soul be turned back, (8) let his offerings be brought [unto him], "let the things which are for his benefit (?) be carried to him; "and let them come upon the shoulder over the West. This "only one advanceth to thee. The God speaketh thy words

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[1] For an original form of this text as found in the Pyramid of Unȧs, see Maspero, *Recueil de Travaux*, tom. IV. l. 361 ff.

". . . . . (9); the gods make thy name to be triumphant before "the gods, and the company of the gods distinguish thee with "their hands. The God of the Field of the gods speaketh, and "thou gainest the power over the door of *Ka*s in their horizon; "they unbolt (10) for thee their doors, for they have a favour "unto thee, and thou gainest power over their shrines. The god "[Seb and his company of gods enter in], and they come forth "lifting on high (11) their faces, and they look upon thee in "the presence of the great god Åmsu . . . . . . thy head . . . . "thy head. I [make to] stand up thy head [for thee], and thou "hast power thereover. His head diminisheth behind thee, but "thy head shall not diminish, and thou shalt not be destroyed, "and thou shalt do what thou hast to do before men and before the gods."

Chapter CLXXVIII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheet 19).]

Vignette : This Chapter has no Vignette.

Text : (1) THE CHAPTER OF RAISING UP THE DEAD BODY, [OF GIVING SIGHT TO] THE EYES, OF GAINING POWER OVER THE EARS, OF STABLISHING (2) THE HEAD, AND OF PROVIDING THE FACE WITH THE POWER OF PROTECTION. The Osiris, the scribe Nebseni, the draughtsman of the Temple of Ptaḥ, the lord of piety, saith :—

"The Eye of Horus is presented unto thee, and it feedeth "thee with the food of offerings. Hail,[1] ye who make the (3) "labourers to rejoice and who raise up the heart and purify the "body, who have eaten the Eye of Horus, thou Olive tree in "Ånnu, (4) destroy ye [what evil there is] in the body of [Osiris] "Nebseni, the scribe and draughtsman in the Temple of Ptaḥ.

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[1] For a very ancient form of the text of this Chapter as found in the Pyramid of Unås, see Maspero, *Recueil de Travaux,* tome III. Unås. l. 166 ff.

"O Osiris, let him not suffer thirst before his god, let him "suffer neither hunger nor thirst, and let the god (5) Khas(?) "carry them away, and let him do away with his hunger, O "thou that fillest, O thou that fillest hearts. O chiefs who dis-"pense cakes [and ale], O ye who have charge of (6) the water "flood, command ye that cakes and ale be given unto the "Osiris Nebseni even as Rā himself commanded this thing. "And, moreover, Rā hath commanded those who are over the "abundance of the (7) year to take handfuls of wheat and "barley and to give them to him for his cakes, for behold, he "is a great bull; [these] shall ye give to the Osiris Nebseni. "O guardian of the five cakes in (8) the divine house, three "cakes are in heaven before Rā, and two are upon earth before "the company of the gods; may he burst through Nu, may he "see, may he see! O Rā, be gracious unto the scribe (9) Neb-"seni this day, be gracious. The scribe Nebseni is as a lord "of piety according to the command of Shu and Isis, and he "hath been united (10) unto the piety of happiness before his "god. May [the gods] give cakes and ale unto the scribe Neb-"seni, and may they prepare for him all good and pure things "(11) this happy day, things for journeying and travelling, things "of the Eye of Horus, things of the boat(?), and all things "which should enter into the sight of the god. Thou shalt "have power over the water, and thou shalt advance to (12) "the table of offerings having cakes(?) and four measures(?) of "water. The Eye of Horus hath ordered these things for the "scribe Nebseni, and the god Shu hath ordered the [means of] "subsistence for him, (13) [both] cakes and ale. Watch, O judges "of the form(?) of Thoth, watch him that lieth in death. Wake "up, O thou that dwellest in [Kenset]! Grant thou offerings (14) "in the presence of Thoth, the mighty god, who cometh forth "from Ḥāpi (*i. e.*, the Nile), and of Ȧp-uat who cometh forth "from Ȧsert, for the mouth of Nebseni, the scribe and designer "of the (15) Temple of Ptaḥ, is pure. The company of the gods "offer incense to the scribe Nebseni, and his mouth is pure, "and his tongue which is therein is right and true. That "which (16) the scribe Nebseni abominateth is filth, and he "hath freed himself therefrom even as Set freed himself [from "it] in the city of Reḥiu, and he hath set out [with] Thoth for "heaven (17). O ye who have delivered the scribe Nebseni "along with yourselves, let him eat of that whereof ye eat, let "him drink of that whereof ye drink, let him sit down upon "that whereon (18) ye sit, let him be strong in the strength "wherein ye are strong, let him sail about where ye sail about; "the scribe Nebseni hath drawn the net together in the (19) "region of Åaru, and he hath running water in Sekhet-ḥetep, "and his offerings are among [those of] the gods. The water "of the scribe Nebseni (20) is the wine of Rā, and Nebseni "goeth round about heaven and travelleth [therein] like unto "Thoth. It is an abomination unto the scribe Nebseni to suffer "hunger and not to eat, and it is an abomination unto him "(21) to be thirsty [and not to drink]; but sepulchral meals "have been given unto him by the lord of eternity, who hath "ordered [these things] for him. The scribe Nebseni was conceived in (22) the night, and was brought forth in the day-"light, and those who are in the following of Rā, the divine "ancestors, adore [him]. [The scribe Nebseni was conceived in "Nu, and was brought forth in Nu, and he hath come][1] and "hath brought to you what he hath (23) found of that "which the Eye of Horus hath shed upon the branches of the "*Then* tree. The governor of those in Åmenti cometh to him "and bringeth to him the divine food and offerings of Horus, "(24) the governor of Temples, and upon that whereon he doth "live the scribe Nebseni liveth also, and of that whereof he "drinketh doth the scribe Nebseni, the designer of the (25) "Temple of Ptaḥ, drink also, and facing his offerings of cakes "and ale is a haunch of meat also. Osiris, the scribe Neb-"seni, is triumphant, and he is favoured of Anubis (26) who "is upon his hill."

"Hail, scribe Nebseni, thou hast the form wherein thou hadst

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[1] These words are added from the Pyramid of Unås, ll. 199, 200.

"thine existence upon earth, and thou livest and renewest thy "youth each day; thy face is uncovered and thou seest (27) the "lord of the horizon, who giveth to thee sepulchral meals in thy "hour and in thy season of night. Horus hath avenged thee, "and he hath destroyed the jaw-bones (28) of thine enemies; he "hath shut in the doer of violence at the mouth of his fortress."

"Hail, scribe Nebseni, thou hast no enemies in Ḥet-ur, (29) "and the scales balanced when thou wert weighed therein, and "the hall wherein they were belonged to Osiris, the lord of offerings of Åmentet. And thou shalt enter in at will, and thou "shalt see (30) the Great God in his form, and life shall be given "to thy nostrils, and thou shalt triumph over thine enemies."

"Hail, scribe Nebseni, what thou abominatest is (31) iniquity. "The divine lord of creation hath made peace with thee on the "night of silencing the weeping. And sweet life, whereupon "Thoth resteth, hath been given unto thee from the mouth of "the company of the gods, (32) and thou dost triumph over thine "enemies, O scribe Nebseni. Thy mother Nut spreadeth herself "over thee[1] in her name of Shetet-pet, and she maketh thee to "be a follower (33) of the great god, and to be without enemies, and she delivereth thee from every evil thing in her "name of Khnemet-urt, the divine, mighty form who dwelleth "among her (34) children, O scribe Nebseni."

"Hail,[2] chiefs of the hours, ancestors of Rā, make ye a way "for the scribe Nebseni, the lord of piety, (35) and let him pass "within the circle of Osiris, the lord of the life of the two lands, "who liveth for ever. And let the scribe Nebseni, the draughtsman in the Temple of Ptaḥ, the lord of piety, the happy one, "(36) be in the following of Nefer-Tem, the lotus at the nostrils "of Rā . . . . in the presence of the gods, and let him see Rā for ever."

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[1] This line is found on the cover of the wooden coffin of Men-kau-Rā (Mycerinus), Brit. Mus. No. 6647. See my *Papyrus of Ani*, p. XX.

[2] See the Pyramid of Unȧs, l. 399 f.

CHAPTER CLXXIX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 15).]

Vignette : This Chapter has no Vignette.

Text : (1) THE CHAPTER OF ADVANCING FROM YESTERDAY AND OF COMING FORTH BY DAY; whereby he and his (2) members shall be provided with food. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, the son of the overseer of the palace, Åmen-ḥetep, triumphant, saith :—

"Let my speech of yesterday be given [unto me]. I come "daily. I have come forth from the god of creation, (3) I am "Sepes coming forth from his Tree, and I am Nun coming "forth from his might. I am the lord of the *ureret* crown, and ". . . . . the god Neḥeb-kau (4). I am Ṭesher who "avengeth his Eye. I died yesterday but I come to-day. The "mighty Lady who is the guardian of the door hath made a "way for me. I come forth (5) by day against mine Enemy, "and I have gained the mastery over him; he hath been given "over unto me, and he shall not be delivered out of my hand. "And he shall come to an end before me in the presence of "the [great] divine sovereign chiefs [[1]who are in the underworld. "The first, great rank hath been given unto me by him, along "with the shade and form of the living gods; and I have made "[my] path . . . . . . Mine Enemy hath been brought unto me, "and he hath been given unto me, and he shall not be delivered "out of my hand; the things which concern me have been ended "in the presence of the divine sovereign chiefs of] Osiris (6) who "is [clothed] in his apparel. And behold, the governor of those "in Åmenti . . . . . I am the lord of redness on the day of "transformations. I am (7) the lord of knives and injury shall "not be done unto me. I have made [my] path. I am the scribe "[who writeth down] the odorous things which are in the "sweet-smelling incense (?), and the things which belong to the

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[1] The words in brackets are added from the Papyrus of Nebseni.

"mighty Ruddy one have been brought [to me], (8) and the "mighty Ruddy one hath been given to me. I have come forth "by day against my Enemy, I have brought him along, I have "gained the power over him; he hath been given unto me, and "he shall not be delivered (9) out of my hand. He hath come "to an end beneath me in the presence of the divine sovereign "chiefs, and I eat him in the great field on the altar of Ua-"tchit; I have (10) gained the mastery over him as Sekhet, the "great lady. I am the lord of transformations, for I have the "transformations of every god, and they go round about in ". . . me."

Chapter CLXXX.

[From a Papyrus at Paris (see Naville, *op. cit.,* Bd. I. Bl. 204).]

Vignette : The deceased kneeling in supplication before three gods.

Text : (1) THE CHAPTER OF COMING FORTH BY DAY, OF PRAISING RĀ IN ÅMENTET, OF ASCRIBING PRAISE UNTO THOSE WHO DWELL IN THE ṬUAT, OF OPENING UP A PATH FOR THE (2) PERFECT *KHU* IN THE UNDERWORLD, OF CAUSING HIM TO WALK, OF MAKING LONG HIS FOOTSTEPS, OF GOING IN AND COMING FORTH FROM THE UNDERWORLD, AND OF PERFORMING TRANSFORMATIONS LIKE A LIVING SOUL. (3) The Osiris . . . . . triumphant, saith :—

"Rā setteth as Osiris with all the diadems (4) of the divine "*Khu*s and of the gods of Åmentet. He is the One divine form, "the hidden one of the Ṭuat, the holy Soul at the head of Åmentet, "Un-nefer, whose duration of life (5) is for ever and for ever. "Words of praise are addressed to thee, [O Osiris], in the Ṭuat, "and thy son Horus hath satisfaction in thee, and he hath spoken "[unto thee] the decree of words. (6) Thou makest him to rise "upon those who dwell in the Ṭuat like a mighty divine Star, "unto whom the things which are his have been brought in "the Ṭuat. Thou travellest through it, O son of Rā, and comest "forth like Tem. (7) Words of praise are addressed unto thee "by those who dwell in the Ṭuat, [which is] the throne-chamber "dear to thy Majesty, the King, the Prince of Åuḳert, the "mighty Ruler, [who is crowned with] the *Ureret* crown, (8) "the great God whose seat is hidden, the Lord and Weigher "of words, and the Sovereign of his divine chiefs. And words "of praise are addressed unto thee by those who dwell in the "Ṭuat, and they have satisfaction [in] thee. And words of "praise are addressed (9) unto thee by those who dwell in the "Ṭuat, and the divine beings who weep pluck out their hair "for thee, and they smite their hands together, and they praise "thee, and they cry out (10) before thee, and they weep for "thee, and they rejoice that thy soul hath glorified thy dead "body. The souls of Rā in Åmentet are exalted, and in the "zone (?) of the Ṭuat the souls . . . . (11) cry out in their songs "of exaltation unto the souls of Rā who dwelleth therein; the "body and souls of the god Tchentch dwell in the Ṭuat, and "(12) his divine soul resteth therein."

"Hail, Osiris, I am a servant of thy temple, and one who "dwelleth within thy divine house; and thou utterest with command the words of the decree. Grant thou that I may rise "like a luminary among the denizens (13) of the Ṭuat, and "like a mighty star unto whom in the Ṭuat the things which "are his have been brought. Let [me] journey through it [like] "the son of Rā, and let [me] come forth as Tem. Let me "have rest in the Ṭuat, (14) let me gain the mastery over the "darkness, let me enter therein, let me come forth therefrom, "let thy hands receive me, O Ta-tiunen, (15) and let the Ḥetepu gods lift me up, O stretch ye out your hands to me, for "I, even I, know [your] names. (16) Lead ye me along, praise "ye me, O Ḥetepu gods with your praises, for Rā rejoiceth "over the praises which are offered unto me (17) even as he "doth over those which are offered unto Osiris. I have stablished "for you your offerings, and ye have obtained the mastery over "your oblations, even as Rā hath commanded me [to do]. (18) "I am the god Meḥiu and I am his heir upon the earth, and

"I have made [my] path. O ye Ḥetepu gods, grant ye that I "may enter into the Ṭuat, and let me make a way (19) into "the beautiful Åmentet. I have stablished the sceptre of the god "Saḥ and the *nemmes* crown for the god whose name is hidden. "Look ye, then, (20) O Ḥetepu gods, and ye gods who are the "guides of the Ṭuat, and grant that I may receive my glorious "might, and let me rise like a luminary (21) above his hidden "place, and deliver ye me from the deadly stakes of those who "are chained thereunto. Chain ye me not unto your (22) deadly "stakes, and give ye me not over to the habitation of the fiends "who slay."

"I am the heir of Osiris, and I have received his *nemmes* "crown in the Ṭuat; (23) look ye upon me, then, and let me "rise like a luminary who hath come forth from your members; "and let me come into being like my divine father (24) who "is worshipped. Look ye upon me, then, and rejoice ye in me, "and grant that I may rise up, (25) and that I may come into "being like him whose transformations were destroyed. Open "ye a way unto my divine soul, O ye who stand upon your "places. Grant ye that (26) I may rest in the beautiful Åmentet, "and decree ye for me a seat in front of you. Open out ye to "me your paths, and draw back for me the bolts of your doors. "(27) Behold, O Ra, as thou art the guide of this earth, so let "the divine souls be [my] guides, and let [me] follow after the "gods. I am he who guardeth (28) his own pylon, and [I am] "led along by those who lead; I am he who keepeth ward "over his doors, and who setteth the gods in their places; (29) "I am he who dwelleth upon his standard within the Ṭuat. I "am the god Ḥenbi, the guardian of the lands(?) of the gods; "I am the boundaries of the Ṭuat, (30) I am the god Ḥetepi "in Åuḳert. My offerings have been made in Åmentet by the "divine souls who dwell in the gods. (31) I am the god Meḥ-"ā-nuti-Rā. I am the hidden Bennu bird; I enter in [as] he "resteth in the Ṭuat, and [I] come forth [as he] resteth (32) "in the Ṭuat. I am the lord of the celestial abodes and I journey "through the night sky after Ra. My offerings are in heaven in "the Field of (33) Rā, and my sepulchral meals are on earth "in the Field of Åaru. I travel through the Ṭuat like the beings "[who are with] Rā, and I weigh (34) words like the god "Thoth. I stretch myself at my desire, I run forward with my "strides in my spiritual form of (35) hidden qualities, and my "transformations are those of the double god Horus-Set. I am "the president of the food of the gods of the Ṭuat, and I give "the sepulchral offerings (36) of the *Khu*s. I am the God of the "Mighty Heart who smiteth his enemies. Hail, ye gods and *Khu*s, "the ancestors (?) of Rā, who follow after (37) the divine Soul "which he hath, lead ye me along as ye lead [him] along, and "do ye, who are the guides of Rā and who are leaders (38) "dwelling in the upper heaven, [guide me], for I am like unto "the divine and holy Soul who is in Åmentet."

Chapter CLXXXI.

[From the Papyrus of Qenna (see Leemans, *Papyrus Égyptien,* T. 2. Pl. 16).]

Vignette : The deceased kneeling in adoration before three gods who are seated before a door ; behind are a lion-headed and a vulture-headed god, each of whom has a serpent above his head.

Text : (1) THE CHAPTER OF ENTERING IN TO THE DIVINE SOVEREIGN CHIEFS OF OSIRIS, AND TO THE GODS WHO ARE GUIDES IN THE ṬUAT, (2) AND TO THOSE WHO KEEP WARD OVER THEIR GATES, AND TO THOSE WHO ARE HERALDS OF THEIR HALLS, (3) AND TO THOSE WHO ARE THE PORTERS OF THE DOORS AND PYLONS OF ÅMENTET ; AND OF MAKING THE TRANSFORMATIONS LIKE (4) A LIVING SOUL ; AND OF PRAISING OSIRIS AND OF BECOMING THE PRINCE OF THE DIVINE SOVEREIGN CHIEFS. The Osiris Qenna, triumphant, saith :—

"Homage to thee, O governor (5) of Åmentet, Un-nefer, "lord of Ta-tchesert, (6) O thou who art diademed like Rā, "verily I come to see thee and to rejoice (7) at thy beauties. "His disk is thy disk ; his rays of light are thy rays (8) of "light; his *Ureret* crown is thy *Ureret* crown; his majesty is "thy majesty; his risings are thy (9) risings; his beauties are "thy beauties; the terror which he inspireth is the terror which "thou inspirest; his odour (10) is thy odour; his hall is thy "hall, his seat is thy seat; his throne is thy throne; (11) his "heir is thy heir; his ornaments are thy ornaments; (12) his "decree is thy decree; his hidden place is thy hidden place; "his things are thy things; (13) his knowledge (*or* powers) is "thy knowledge; the attributes of greatness which are his are "thine; the power (14) which protecteth him protecteth thee;[1] "he dieth not and thou diest not; he is not triumphed over "(15) by his enemies, and thou art not triumphed over by thine "enemies; no evil thing whatsoever hath happened (16) unto "him, and no evil thing whatsoever shall happen unto thee "for ever and for ever."

(17) "Homage to thee, O Osiris, son of Nut, lord of the two "horns, whose *Atef* crown is exalted, may the *Ureret* crown be "given unto him, along with sovereignty before the company of "the gods. (18) May the god Temu make terror of him to exist "in the hearts of men, and women, (19) and gods, and *Khu*s, "and the dead. May dominion be given unto him in Ȧnnu "(Heliopolis); (20) may he be mighty of transformations in "Ṭaṭṭu (Mendes); may he be the lord greatly feared in the "Ȧati; may he be mighty in (21) victory in Re-stau; may he "be the lord who is remembered with gladness in the Great "House; may he have manifold (22) risings like a luminary in "Ȧbṭu (Abydos); may triumph be given unto him in the pre-"sence of the company of the gods; (23) may he gain the "victory over the mighty Powers; may the fear of him be "made to go [throughout] the earth; and may (1) the princes "stand up[2] upon their stations before the sovereign of the gods "of the Ṭuat, (2) the mighty Form of heaven, the Prince of "the living ones, the King of those who are therein, and the

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[1] Reading *māket-f māket-k.*

[2] What follows here is from the text given by Naville (*op. cit.*, Bd. I. Bl. 206).

"Glorifier of thousands in Kher-āba. The denizens of heaven "rejoice in him who is the (3) lord of the chosen offerings in the "mansions above; a meat offering is made unto him in the city "Ḥet-ka-Ptaḥ (Memphis); and the 'things of the night' are pre"pared for him in Sekhem (Letopolis). Behold, O mighty god, "thou great one of (4) two-fold strength, thy son Horus aveng"eth thee. He doeth away with every evil thing whatsoever "that belongeth to thee, he bindeth up in order for thee thy "person, he gathereth together for thee thy members, he col"lecteth for thee thy bones, he bringeth to thee thy .... "(5) . . ; thou art raised up, then, O Osiris, I have given unto "thee thy hand, and I make thee to stand up alive for ever "and ever. The god Seb directeth (?) thy mouth, the great com"pany of the gods protecteth thee, ... (6) . . . ., and they ac"company thee unto the door of the gate of the Ṭuat. Thy "mother Nut placeth her hands behind thee, she giveth thee "strength, and she reneweth the power which protecteth thee. "(7) . . . . . births, thy two sisters Isis and Nephthys come unto "thee, and they unite thee unto life, and strength, and health, "and thy heart rejoiceth before them; (8) . . . . . they . . . in "thee through love of thee, and they load thy hands for thee "with things of all kinds. All the gods present unto thee pro"visions, and behold, (9) they praise thee for ever. Happy art "thou, O Osiris, for thou art crowned, and art endowed with "strength, and art glorious; and thine attributes are stablished "for thee. Thy face is like that of Ȧnpu, (10) Rā rejoiceth in "thee, and he maketh himself to be a brother to thy beautiful "person. Thou sittest upon thy throne, the god Seb maketh a "libation for thee, and that which thou wishest to receive is "in thy hands in Ȧmentet. (11) Thou sailest over the celestial "regions each day, thy mother Nut maketh thee to go forth on "thy way, and thou settest in life in Ȧmentet in the boat of "Rā each day, along with (12) Horus who loveth thee. The "protecting strength of Rā guardeth thee, the words of might "of Thoth are behind thee, and Isis maketh strength to follow "after thy person (13)."

"I have come to thee, O lord of Ta-tchesert, Osiris, Governor of those who are in Åmentet, Un-nefer, whose twofold "existence is for ever and for ever. My heart is right and true, "my hands are pure, I have brought (14) things unto their "divine lord, and offerings unto the god who made them. I have "come and I have advanced to your cities. I have done that "which was good upon earth, I have slain thine enemies for "thee like sacrificial oxen (15). I have slaughtered for thee thy "adversaries, and I have made them to fall down [upon] their "faces before thee. I am pure, even as thou art pure; I have "made pure for thee thy festival; and I have . . . . . . (16) upon "thine altar to thy soul, and to thy Form, and to the gods, and "to the goddesses who are in thy train."

Rubric: (24) IF THIS CHAPTER BE KNOWN [BY THE DECEASED] THINGS OF EVIL SHALL NOT GAIN THE MASTERY OVER HIM, AND HE SHALL NOT BE TURNED BACK FROM ANY OF THE DOORS OF ÅMENTET; BUT HE SHALL (25) GO IN AND COME OUT, AND CAKES, AND ALE, AND ALL BEAUTIFUL THINGS SHALL BE GIVEN UNTO HIM IN THE PRESENCE OF THOSE WHO DWELL IN THE ṬUAT.

CHAPTER CLXXXII.

[From the Papyrus of Mut-ḥetep (Brit. Mus. No. 10,010, sheet 4).]

Vignette: The deceased lying upon a bier within a funeral chest or coffer; beneath the bier are three vases. At the foot stand Isis, Ḥāpi, and Ṭuamāutef, and at the head Nephthys, Mesthȧ, and Qebḥsennuf. In the upper and lower registers are a number of seated and standing manheaded and animal-headed deities who hold in their hands snakes, lizards, and knives.

Text: (1) THE BOOK OF STABLISHING OSIRIS FIRMLY, OF GIVING AIR TO THE STILL-HEART, WHILST THOTH REPULSETH THE FOES OF OSIRIS, who cometh there in his transformations, (2) and is protected, and made strong, and guarded in the underworld by the operation of the will of Thoth himself, and Shu setteth upon him each day. [Thoth saith:—]

"I am Thoth, the perfect scribe, (3) whose hands are pure, "the lord of the two horns, who maketh iniquity [to be de- "stroyed], the scribe of right and truth, who abominateth sin. "Behold, he is the writing-reed of the god Neb-er-tcher, the "lord of laws, (4) who giveth forth the speech of wisdom and "understanding, whose words have dominion over the two lands. "I am [Thoth], the lord of right and truth, who trieth the "right and the truth for the gods, the judge of words in "their essence, whose words triumph over violence. I have scat- "tered (5) the darkness, I have driven away the whirlwind "and the storm, and I have given the pleasant breeze of the "north wind unto Osiris Un-nefer as he came forth from (6) "the womb of her who gave him birth. I have made Rā to "set as Osiris, and Osiris setteth as Rā setteth. I have made "him to enter into the hidden habitation to vivify the (7) heart "of the Still-Heart, the holy Soul, who dwelleth in Ȧmentet, "and to shout cries of joy unto the Still-Heart, Un-nefer, the "son of Nut." (8)

"I am Thoth, the favoured one of Rā, the lord of might, "who bringeth to a prosperous end that which he doeth, the "mighty one of enchantments who is in the boat of millions "of years, the lord of laws, the subduer of the two lands, (9) "whose words of might gave strength to her that gave him birth, "whose word doeth away with opposition and fighting, and "who performeth the will of Rā in his shrine."

"I am Thoth, who made Osiris to triumph (10) over his "enemies."

"I am Thoth who issueth the decree at dawn, whose sight "followeth on again after [his] overthrow at his season, the guide "of heaven, and earth, and the underworld, (11) and the creator "of the life of [all] nations and peoples. I gave air unto him "that was in the hidden place by means of the might of the "magical words of my utterance, and Osiris triumpheth over his "enemies. (12) I came unto thee, O lord of Ta-tcheser, Osiris, "Bull of Ȧment, and thou wert strengthened for ever. I set "everlastingness as a protection for thy members, and I came "[unto thee] having protection (13) in my hand, and I guarded "[thee] with strength during the course of each and every day; "protection and life were behind this god, protection and life "were behind this god, and his *ka* was glorified with power."

"The king of the Ṭuat, (14) the prince of Åmentet, the victorious conqueror of heaven, hath the *Atef* crown firmly stablished "[upon him], he is diademed with the white crown, and he "graspeth the crook and the whip; unto him, the great one of "souls, the mighty one of (15) the *Ureret* crown, every god "gathereth together, and love for him who is Un-nefer, and "whose existence is for everlasting and all eternity, goeth through "their bodies."

"Homage to thee, O Governor of those who are in Åmenti, "(16) who makest mortals to be born again, who renewest thy "youth, thou comest who dwellest in thy season, and who art "more beautiful than . . . . ., thy son Horus (17) hath avenged "thee; the rank (*or* dignity) of Tem hath been conferred upon "thee, O Un-nefer. Thou art raised up, O Bull of Åmentet, "thou art stablished, yea stablished in the body of Nut, who "uniteth herself (18) unto thee, and who cometh forth with thee. "Thy heart is stablished upon that which supporteth it, and thy "breast is as it was formerly; thy nose is firmly fixed with life "and power, thou livest, and thou art renewed, and thou makest "thyself (19) young like Rā each and every day. Mighty, mighty "is Osiris in victory, and he is firmly stablished with life."

"I am Thoth, and I have pacified Horus, and I have quieted "the two (20) divine Combatants in their season of storm. I "have come and I have washed the Ruddy one, I have quieted "the Stormy one, and I have filled (?) him with all manner "of evil things." (21)

"I am Thoth, and I have made the 'things of the night' in "Sekhem (Letopolis)."

"I am Thoth, and I have come daily into the cities of Pe "and Ṭepu. I have led (22) along the offerings and oblations, "I have given cakes with lavish hand to the *Khus*, I have protected the (23) shoulder of Osiris, I have embalmed him, I "have made sweet his odour, even as is that of the beautiful "god."

"I am Thoth, and I have come each day into the city of (24) "Kher-āba. I have tied the cordage and I have set in good "order the Mākhent boat, and I have brought [it] [from] the "East [to] the West. I am more exalted upon my standard (25) "than any god in my name of 'He whose face is exalted'. I "have opened fair things in my name of Åp-uat (*i. e.*, Opener "of the road), and I have (26) ascribed praise and done homage "unto Osiris Un-nefer, whose existence is for ever and for ever."

Chapter CLXXXIII.

[From the Papyrus of Hu-nefer (Brit. Mus. No. 9,901, sheet 3).]

Vignette : *(a)* The deceased and his wife standing with hands raised in adoration; *(b)* Thoth, ibis-headed, standing upright and presenting symbols of "strength" and "life".

Text : (1) THE OSIRIS HU-NEFER, THE OVERSEER OF THE PALACE OF THE LORD OF THE TWO LANDS, TRIUMPHANT, PRAISETH OSIRIS AND ACCLAIMETH HIM, AND DOETH HOMAGE UNTO UN-NEFER, AND BOWETH TO THE GROUND BEFORE THE LORD OF TA-TCHESERT, AND EXALTETH THOSE WHO ARE UPON HIS SAND, (2) saying :—

"I have come unto thee, (3) O son of Nut, Osiris, Prince of "everlastingness; I am in (4) the following of the god Thoth, "and I have rejoiced (5) at every thing which he hath done "for thee. He hath brought unto thee sweet air (6) for thy nose; "and life and strength to thy beautiful face; and the north "wind which (7) cometh forth from Tem for thy nostrils, O "lord of (8) Ta-tchesert. He hath made the god Shu to shine "upon thy body; (9) he hath illumined thy path with rays of "splendour; he hath destroyed (10) for thee [all] the evil defects which belong to thy members by (11) the magical power "of the words of his utterance. He hath made the two Horus "brethren to be at peace for thee; he hath destroyed the storm-"wind and the hurricane; he hath made the two Combatants "to be gracious unto thee and the two lands to be (12) at peace "before thee; he hath put away the wrath which was in their "hearts, and each hath become reconciled unto his brother. "Thy son Horus is triumphant in the presence (13) of the "whole company of the gods, the sovereignty over the world "hath been given unto him, and his dominion is in the utter-"most parts of the earth. The throne of the god Seb hath been "adjudged unto him, (14) along with the rank which hath been "founded by the god Temu, and which hath been stablished "by decrees in the Chamber of books, and hath been inscribed "upon an iron tablet according to the command (15) of thy "father Ptaḥ-Tanen, [when he sat upon] the great throne. He "hath set his brother upon that which the god Shu beareth "up, to stretch out the waters over the mountains, and to make "to spring up (16) that which groweth upon the hills, and the "grain (?) which shooteth upon the earth, and he giveth increase "by water and by land. Gods celestial and gods terrestrial "transfer themselves to the service of thy son Horus, (17) and "they follow him into his hall, [where] a decree is passed that "he shall be lord over them, and they perform it straightway."

"Thy heart rejoiceth, O lord of the gods, thy heart rejoiceth "(18) greatly; Egypt and the Red Land are at peace, and they "serve humbly under thy sovereign power. The temples are "stablished upon their own lands, cities and nomes (19) possess "firmly the property which they have in their names, and we "will make to thee the divine offerings which we are bound to "make, and offer sacrifices in thy name for ever. (20) Acclamations "are made in thy name, libations are poured out to thy *ka*, sepul-"chral meals [are brought unto thee] by the *khus* who are (21) "in thy following, and water is sprinkled upon the offerings (?) "(22) upon both sides of the souls (23) of the dead in this "land; every (24) design which hath been ordered for thee ac-"cording to his (*i. e.*, Rā's) commands in the beginning hath "been perfected. (25) Now therefore, O son of Nut, thou art "diademed as (26) Neb-er-tcher is diademed at his rising. Thou "livest, (27) thou art stablished, thou renewest thy youth, and "thou art true and perfect; thy father Rā maketh strong thy "members, and the company of the gods make acclamations unto "thee. The goddess Isis (28) is with thee and she never leaveth "thee; [thou art] not overthrown by thine enemies. The lords "of all lands praise thy beauties even as they praise Rā when "(29) he riseth at the beginning of each day. Thou risest up "like an exalted one upon thy standard, thy beauties exalt the "face [of man] and make long [his] stride. (30) I have given "unto thee the sovereignty of thy father Seb, and the goddess "Mut, thy mother, who gave birth to the gods, brought thee "forth as the (31) firstborn of five gods, and created thy beauties and fashioned thy members. Thou art stablished as king, "the white crown is upon thy head, and thou hast grasped in "thy hands the crook and the whip; whilst thou wert in the "womb, and hadst not us yet come forth therefrom upon the "earth, thou wert (32) crowned lord of the two lands, and the "*Atef* crown of Rā was upon thy brow. The gods come unto "thee bowing low to the ground, and they hold thee in fear; "they retreat and depart when they (33) see thee with the terror "of Rā, and the victory of thy Majesty is in their hearts. Life is "with thee, and offerings of meat and drink (34) follow thee, "and that which is thy due is offered up before thy face."

"Grant thou that I may follow in the train of thy Majesty "even as I did upon earth. Let my soul (35) be called [into "the presence], and let it be found by the side of the lords of "right and truth. I have come into the City of God—the "region [which existed] in primeval time—with [my] soul, and "with [my] double, and with [my] *khu* to dwell in this land. "(36) The god thereof is the lord of right and truth, he is the "lord of the *tchefau* food of the gods, and he is most holy. "His land draweth unto itself every [other] land; the South "cometh sailing down the river thereto, and the North, (37) "steered thither by winds, cometh daily to make festival therein "according to the command of the God thereof, who is the lord "of peace therein. And doth he not say, 'The happiness thereof "(38) is a care unto me?' The god who dwelleth therein "worketh right and truth; unto him that doeth these things "he giveth old age, and to him that followeth after them rank "and honour, and at length he attaineth unto (39) a happy "funeral and burial in Ta-tchesert."

"I have come unto thee, and my hands hold right and truth, "and my heart hath no crafty wickedness therein. (40) I offer "up before thee that which is thy due, and I know that whereon "thou livest. I have not committed any sin in the land, and "I have defrauded no man of (41) that which is his.

"I am Thoth, the perfect scribe, whose hands are pure. I am "the lord of purity, the destroyer of evil, the scribe of right "and truth, and that which I abominate is (42) sin. Behold "me, for I am the writing reed of the god Neb-er-tcher, the "lord of laws, who giveth forth the word of wisdom and understanding, and whose speech hath dominion over the two lands. "I am (43) Thoth, the lord of right and truth, who maketh "the feeble one to gain the victory, and who avengeth the "wretched and the oppressed on him that wrongeth him. I "have scattered the darkness; (44) I have driven away the storm, "and I have brought the wind to Un-nefer, the beautiful breeze "of the north wind, even as it came forth from the womb (45) "of his mother. I have caused him to enter into the hidden "abode to vivify the heart of the Still-Heart, Un-nefer, the son "of Nut, Horus, triumphant."

CHAPTER CLXXXIV.

[From the Papyrus of Uáa (see Naville, *op. cit.*, Bd. I. Bl. 210).]

Vignette: The deceased standing upright before Osiris, who wears the *Atef* crown, and holds in his hands the whip and crook, emblems of sovereignty and dominion.

Text : (1) THE CHAPTER OF BEING NIGH UNTO OSIRIS.[1] [The Osiris Uȧa, the overseer of the estates of Ȧmen, triumphant, saith :—]

CHAPTER CLXXXV.

[From the Papyrus of Sutimes (ed. Guieyesse and Lefébure, Paris, 1877, Pl. 1).]

Vignette : "Osiris at the head of Ȧbṭu, the great god, Prince of eternity and Governor of Ȧmentet", enthroned within a shrine ; he holds in his hands the whip and crook, emblems of sovereignty and dominion. Before him, with hands raised in adoration, stand the deceased and "his wife Ḥent-ṅeteru, the lady of the house, the singing woman of Ȧmen, triumphant".

Text : (3) THE GIVING OF PRAISES UNTO OSIRIS, AND PAYING HOMAGE UNTO THE LORD OF ETERNITY, AND PROPITIATING THE GOD IN HIS WILL, AND DECLARING THE RIGHT AND TRUTH, THE LORD OF WHICH IS UNKNOWN. The Osiris Sutimes, the libationer and president of the altar chamber in the Ȧpts, the president of the scribes of the Temple of Ȧmen, triumphant, saith :—

"Homage to thee, O thou holy god, thou mighty and beneficent being, thou Prince of eternity who dwellest in thy abode "in the *Sektet* boat, thou whose risings are manifold in the "*Āṭet* boat, to thee are praises rendered in heaven and upon "earth. Peoples and nations exalt thee, and the majesty of the "terror of him is in the hearts of men, and *khu*s, and the dead. "Thy Soul is in Ṭeṭṭeṭ (Mendes) and the terror of thee is in "Suten-ḥenen ; thou settest the visible emblems of thyself in "Ȧnnu and the greatness of thy transformations in the double "place of purification. I have come unto thee, and my heart "hath right and truth therein, and there is neither craft nor guile "in my breast ; grant thou that I may have my being among

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[1] This Chapter contains about two short lines of text, of which only a few words have come down to us in a single copy ; to make any connected sense of them is impossible.

"the living, and that I may sail down and up the river among "those who are in thy following."

CHAPTER CLXXXVI.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 37).]

Vignette: The goddess Hathor, in the form of a hippopotamus, wearing upon her head a disk and horns; in her right hand she holds an unidentified object, and in her left the emblem of life. Before her are offerings, and behind her the cow Meḥ-urit, who may be identified with Hathor, looks forth from the funeral mountain. At the foot of the mountain is the tomb, and in the foreground grows a group of flowering plants.

Text: "Hathor, lady of Ȧmentet, mighty dweller in the funeral "mountain, lady of Ta-tchesert, daughter (*or* eye) of Rā, dweller "before him, beautiful of face in the Boat of millions of years, "the habitation (*or* seat) of peace, creator of law in the boat (?) "of the favoured ones . . . .

In the versions of this Chapter given by Naville (*op. cit.*, Bd. I. Bl. 212) the deceased, sometimes accompanied by his wife, is seen standing in adoration before the hippopotamus and cow goddesses. The texts which occupy the upper portions of the scenes are longer than that given in the Papyrus of Ani, part of which is manifestly corrupt, and though all of them are more or less fragmentary we learn from them that this Chapter is entitled, "The praise of Hathor, the mistress of Ȧmentet, and the paying of homage to Meḥ-urit". After reciting the titles of Hathor the deceased describes his devotion to the gods and the works which he did for them whilst he was upon earth, and having stated that he is innocent of offence, he entreats the goddess that he may have his existence among her divine followers and that suitable offerings of all kinds may be made unto him in Ȧmentet.

CHAPTER CLXXXVII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 19).]

Vignette : This Chapter is without a Vignette in the Papyrus of Nu.

Text : (1) THE CHAPTER OF ENTERING IN UNTO THE COMPANY OF THE GODS. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith :—

"Homage to you, O company of the gods of Rā, I have "come before you, I am in the following (2) of Rā, I have "made my way, and I have passed in among you. Let not my "hand be repulsed in whatsoever I do this day."

CHAPTER CLXXXVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 19).]

Vignette : This Chapter is without a Vignette in the Papyrus of Nu.

Text : (1) [THE CHAPTER OF] THE GOING IN OF THE SOUL TO BUILD AN ABODE AND TO COME FORTH BY DAY IN HUMAN FORM. (2) The overseer of the palace, the chancellor-in-chief, Nu, triumphant, the son of the overseer of the palace, (2) Åmen-ḥetep, [triumphant,] saith :

"[Come] in peace! Thou hast a *khu.* Enter [thou] in peace "into the divine Utchat! Behold, thou hast a *khu,* together with "a soul *(ba)* and a shade *(khaibit)* to look (3) thereupon. May "it behold [me], when I am judged, in whatever place it may "be, with my attributes, and with my form, and with my "faculties (4) of mind, and with all my attributes ordered and "perfect, even as a soul which is provided [with all things] and "is divine. May I shine like Rā in his divine splendour (5) in "the temple of . . . . . and may [my] soul and my shade come "[to me] upon their legs from the place where I am judged, "and behold me (6). May I stand up, and sit down, and enter "into the house of his body, which, behold, hath become one "of the starry gods of Osiris (7) who travel by day, and journey by night, and celebrate the festivals."

Chapter CLXXXIX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 19).]

Vignette: This Chapter is without a Vignette in the Papyrus of Nu.

Text: (1) THE CHAPTER OF NOT LETTING A MAN PERFORM A JOURNEY (2) BEING HUNGRY(?), AND OF NOT LETTING HIM EAT FILTH. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, the son of the overseer of the palace, Åmen-ḥetep, triumphant, saith:—

"The things which are an abomination unto me, the things "which are an abomination unto me, I will not eat. What I "abominate (3) is filth, and I will not eat thereof [in the place "of] the sepulchral cakes [which are offered unto] the *Ka*s. Let "[me] not be thrown down upon it, let it not light upon my "body, let it not enter into my fingers, (4) and let it not join "itself unto my toes. Thou shalt live, then, upon that which "the gods and the Khus decree for me in this place and upon "that which is brought unto thee there. Let me live upon the "(5) seven cakes which shall be brought unto me, four cakes "before Horus, and three cakes before Thoth. The gods and "the *Khu*s shall say unto me, 'What manner of food wouldst "thou have given unto thee?' [And I reply, 'Let me eat (6) "my food beneath the sycamore tree of the goddess Hathor, "and let my times be among the divine beings who have "alighted thereon. Let me have the power to order my own "fields in Ṭaṭṭu and [my own] growing crops (7) in Ånnu. Let "me live upon bread made of white barley, and let my beer "be [made] from red grain; and may the persons of my father "and mother be given unto me as (8) guardians of my door "and for the ordering of the divine territory. Let me be sound "and strong, let me have a large room, let me make a way, "let me have my seat wherever I please, like a living soul, (9) "and let me never be kept in restraint by mine enemy.'"

"That which is an abomination unto me is filth and I will "not eat thereof; let me never pass over filth and offal in "Ânnu, but let it depart from me. (10) I am the Bull who "ordereth his habitation. I fly like the mighty one, I cackle "like the *smen* goose, and I alight upon the beautiful (11) "sycamore which standeth in the Lake of Aḳeb. I come forth "and I alight upon it; he who alighteth there in the form of the "great god shall not be driven away therefrom. The (12) things "which I abominate I will not eat; the things which I abominate, the things which I abominate are filth and offal, and I "will not eat thereof. The things which are an abomination "unto my *ka* are filth and offal; they shall never enter into "my body, (13) they shall never come into my hands, and I "will never tread upon them with my sandals. O send ye not "forth against me foul water, harm ye not me (14) with the rod, "give ye not unto [me] . . . . . ., snatch ye me not away from "the edge of your deep cisterns, and let me not depart from "you being (15) overthrown. The divine *Âukhemu* beings of "the god Pen-ḥeseb (?) shall say [unto me], 'Upon what wilt "thou live in this land whither thou art going, and wherein thou "wouldst be glorious?' [And I reply], 'I will live upon (16) the "cakes [made] of black grain, and upon ale [made] of white "grain, and upon four cakes in Sekhet Ḥetep, which is more "than [the food] of any (*or* every) god. Moreover, I have four "loaves of bread during the course (17) of each and every day, "besides four loaves in Ânnu, which is more than [the food] "of any (*or* every) god'. And the divine *Âukhemu* beings of the "god Pen-ḥeseb (?) shall say [unto me], 'What hast thou brought "to eat (18) in that holy furrow?' on that day when I receive "my offerings with *anti* unguent. [And I reply], 'I will not eat "thereof, it shall not come into (19) my hands, and I will not "tread thereon with my sandals'. And the divine *Åukhemu* "beings of the god Pen-ḥeseb (?) shall say unto me, 'Upon what "wilt thou live (20) in this land whither thou art going, and "wherein thou wouldst be glorious?' [And I reply], 'I will live "upon the seven cakes which shall be brought, four in the "Temple of Horus, and three in the Temple of Thoth'. (21) And "the divine *Åukhemu* beings of the god Pen-ḥeseb (?) shall say "[unto me], 'Who, then, shall bring them unto thee?' [And I "reply], 'The divine associate of the temples of the *Urḥetchati* "goddesses of Ånnu'. [And they say], (22) 'Where wilt thou "eat them?' [And I reply], 'Beneath the beams of the beautiful "ark to which hymns are sung as it is borne along; thither "shall I be taken'. And the divine *Åukhemu* beings of the god "Pen-ḥeseb (?) shall say [unto me], (23) 'Wouldst thou live, "then, upon the things [which belong to] another every day?' "And I reply, 'I will myself plough the fields of [my] estate "in Sekhet-Åarru'. And the divine *Åukhemu* beings (24) of the "god Pen-ḥeseb shall say [unto me], 'Who will protect them "for thee?' And I reply, 'The two divine daughters of the "divine king of the North, besides those who belong to them' (?). "[And the divine *Åukhemu* beings of the god Pen-ḥeseb (?) shall "say unto me,] 'Who will plough (25) them for thee?' [And I "reply], 'The divine chiefs who dwell among the gods of heaven "and the gods of earth. The treading down [of the earth] shall "be done for me by the cow-goddess Ḥāpiu who dwelleth in "the city of Sau, (26) and the harvest shall be reaped for me "by Suti, the lord of heaven and of earth'. Hail, ye who turn "back (?) the blossoms upon yourselves, ye whose transgressions "are done away with, whose faces are holy, (27) behold, I "am with the divine beings of Set at the mountain of Bakhau, "and I sit down along with the spiritual bodies who are perfect (28) on the side of the Lake of Osiris to rejoice (?) [my] "heart. Shall not I make the overseer of the palace, the chancellor-in-chief, Nu, triumphant, to know life?"

CHAPTER CXC.[1]

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 16).]

Vignette: This Chapter is without a Vignette in the Papyrus of Nu.

Text: (1) THE BOOK OF MAKING PERFECT THE *KHU* WITHIN RĀ, OF MAKING HIM TO GAIN THE MASTERY BEFORE TEM, OF MAGNIFYING HIM BEFORE OSIRIS, OF MAKING HIM (2) TO BE POWERFUL BEFORE THE GOVERNOR OF ÅMENTET, AND OF CAUSING HIM TO BE MIGHTY BEFORE THE COMPANY OF THE GODS.

Rubric: THIS BOOK SHALL BE RECITED ON THE [FIRST] DAY OF THE MONTH, ON THE FESTIVAL OF THE SIX, ON THE FESTIVAL OF UAḲ, ON THE FESTIVAL OF THOTH, (3) ON THE BIRTHDAY OF OSIRIS, ON THE FESTIVAL OF SEKRI, AND ON THE FESTIVAL OF THE NIGHT OF HAKER. [IT WILL ENABLE A MAN TO PASS THROUGH] THE HIDDEN PLACES OF THE ṬUAT, AND TO PENETRATE THE SECRET HABITATIONS OF NETER-KHERT, TO BREAK THROUGH (4) MOUNTAINS, AND TO OPEN UP A WAY THROUGH THE SECRET VALLEYS WHICH ARE UNKNOWN. THIS CHAPTER SHALL PRESERVE (*OR* EMBALM) THE KHU, IT SHALL MAKE BROAD HIS STEPS, IT SHALL GIVE HIM [POWER TO] WALK, IT SHALL DESTROY THE (5) DEAFNESS OF HIS FACE, AND IT SHALL ENABLE HIM TO MAKE A WAY FOR HIS FACE WITH THE GOD. WHEN THOU RECITEST [THIS CHAPTER] THOU SHALT NOT LET ANY MAN WHATSOEVER SEE THEE EXCEPT HIM THAT IS INDEED DEAR TO THY HEART AND THE PRIEST WHO READETH THE SERVICE (*KHER ḤEB*), (6) THOU SHALT NOT LET ANY OTHER PERSON SEE [THEE], AND NO SERVANT SHALL COME OUTSIDE [THE CHAMBER WHEREIN THOU ART]. THOU SHALT RECITE [THIS CHAPTER] INSIDE A CHAMBER [LINED] WITH CLOTH DECORATED (*LITERALLY*, SHOT) WITH STARS THROUGHOUT. THE SOUL OF EVERY KHU (*I. E.*, THE DECEASED) FOR (7) WHOM THIS BOOK HATH BEEN RECITED SHALL COME FORTH AMONG THE LIVING, HE HIMSELF SHALL COME FORTH BY DAY, AND HE SHALL GAIN THE MASTERY AMONG THE GODS AND SHALL NOT BE (8) REPULSED BY THEM. AND THESE GODS SHALL REVOLVE ROUND ABOUT HIM, AND THEY SHALL ACKNOWLEDGE (*LITERALLY*, RECOGNIZE) HIM, AND INDEED HE SHALL BE AS THE DIVINE ONE AMONG THEM. AND HE SHALL MAKE THEE TO KNOW THE TRANSFORMATIONS

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1. This Chapter may be merely the Rubric of the preceding Chapter in the Papyrus of Nu to which a title has been given; it is only printed here for the sake of convenience.

WHICH SHALL COME TO HIM IN THE LIGHT. (9) THIS BOOK IS INDEED A VERY GREAT MYSTERY; AND THOU SHALT NEVER ALLOW THOSE WHO DWELL IN THE PAPYRUS SWAMPS OF THE DELTA (*I. E.*, IGNORANT FOLK) OR ANY PERSON WHATSOEVER TO SEE IT.

NOTE.

The Introduction to Chapter XCIX printed on pp. 503—507 of the volume of hieroglyphic text exists in one papyrus only; certain passages in it may be translated readily, but others are full of difficulty, and I have not ventured to offer a rendering of it.

ERRATA.

Plate III, for 9,000 read 9,900; p. CLX, l. 25, for IVth read XIIIth; and delete "in which period . . . . upon it"; p. 27, l. 17, for Ani read Nu; p. 59, l. 22, for Sa-mer-f read Ȧn-māut-f; p. 62, l. 10, for Nephthys read Ḥāpi; p. 80, l. 21, for CXVIII read CXLVIII; pp. 203, 204, for Usr-maāt read Ḥeq-maāt; p. 206, l. 19, for CXXIX read CXXVIII; p. 308, l. 22, for IV read V.

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